



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Revenge is only the pleasure of a little, weak and narrow mind.—*Juvenal.*

He who gives himself airs of importance exhibits the credentials of impotence.—*Lavater.*

Understand that every man is worth just so much as the things are worth about which he busies himself.

Large charity doth never soil,
But only white soft, white hands.
—*Lowell.*

There are some who seem to have no appetite for mirth; others appear to have no relish for anything else.

We would be healthier if we admitted more sunlight to our homes, as everything requires sunshine to prosper.

Would you share the wondrous beauty
Of the golden age benign?
Then be faithful to each duty
And its gladness shall be thine.
Join the earnest workers' chorus,
Bravely meeting sneer and frown,
Haste the good time that's before us
And its light shall be thy crown.
—*Emma Train, in National View.*

Truth is stronger than error, righteousness is stronger than evil, life is stronger than death.—*Philips Brooks.*

Life to most people is a fatiguing journey, and it is a comfort to know that at the worst it is but a short one.

Selfishness is that detestable vice which no one will forgive in others, and no one is without it himself.—*Becher.*

A clear conscience can rest easy on a bed of granite, while an evil one would be uneasy on a bed of swansdown.

Who hides his time—he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And, like a never-ending rhyme,
The roadbirds bleed in his applause,
Who bides his time.
—*James Whitcomb Riley.*

We are disturbed on viewing the vices of others, but are inclined to look at our own faults with serene tranquility.

Benefits oblige, and obligation is thrall-dom, and unrequited obligation perpetual thralldom, which is hateful.—*Hobbs.*

The sun never seems so bright, the song of the birds never seems so sweet, as after the storm has passed and the raindrops glisten on every leaf and blade of grass.—

Be moderate in your pleasures, that your relish for them may continue. Always to indulge our appetites is to extinguish them.

Many a flower is crushed beneath the feet of the wayfarer. Nature, rich and inexhaustible, replaces them with usury. Imitate nature.—*Carmen Sylva.*

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

If you were willing to be as pleasant and as anxious to please in your own home as you are in the company of your neighbors, you would have the happiest home in the world.

Selections.

EDITOR OF GOLDEN GATE:

To continue my selections from the admirable work of Thos. R. Hazzard as I find them:

"Dr. Ramage, a fellow of the Royal College of Physicians, in London, the highest medical authority known to the British schools, says: 'It cannot be denied that the present system of medicine is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name.'"

"Three cheers," says Mr. Hazzard, "for honest Dr. Ramage, whose love of truth thus compels him to expose the malpractice of his professional brethren in burning words, which for that reason alone would lose their force if pronounced by outside contempters of the murderous practices of the Faculty."

In one of his lectures, Prof. Campbell, a physician-in-chief, said, "Nature, nature cures disease, gentlemen. Never forget that. When you get into practice and begin to prescribe largely, you will begin to overlook that fact and think you, yourselves and your medicines, cure. As soon as you do that, you begin to kill. Hurrah! Hurrah! The American Eagle ahead of both the Scotch Thistle and the English Lion, as it ever should be! Three times three, and *encore* for Campbell, for thus hitting the medical nail so telling a blow plump on its head."

Only think of it! the moment the Doctor begins to give his medicines, that moment he begins to kill.

"Could you only see, as I have seen," says Dr. Dixon to his students, "the farce of a medical consultation, I think you would agree with me that the impersonation of physic, like the picture of Garrick, might be best painted with comedy on one side and tragedy on the other."

An honest Quaker of the profession, who being very ill, had three doctors to attend him; Dr. Abernethy, Dr. Blundell, and a physician whose name I forget. Each had his own notion of the disease. The last mentioned having put a stethoscope to the chest, at once declared the "heart" to be the seat of the disease. Dr. Abernethy, on the contrary, muttered something about the "stomach and digestive organs," while Dr. Blundell in the true spirit of a man midwife, declared that the patient was only hysterical.

Now, the patient, tho' a Quaker, was a humorist, so he ordered in his will, that when his body should be opened after his death, his digestive organs should be presented to Dr. Abernethy, his heart to the stethoscope physician, and to Dr. Blundell, his womb, if he could find one. Satirical Quaker, that!

What think you, my thoughtful readers? Do you believe these men of the highest authority did not know the evil consequences of their system of old school practice, or as if to atone for the wrongs they had done, felt that they must confess to the world before their departure from earth.

"The doctors must live," but let them abandon their unholy profession and get their living by honest industry, so essential to true and healthy life, and not live on the misfortunes of the ignorant and careless ones. Let these pretenders of knowledge, triflers with life, teach the laws of nature in the use of its grand agents, sun rays, water, exercise and proper diet. Health is wealth, and to secure it is the first step to greatness.

Let them teach reform in the disuse of the fashionable use of all these agents, and one of the first rules to be urged should be that that relates to the circulation of the blood, discarding entirely the lacing up of the body in abnormal disfigurement, making the waist wasp-like, causing a lapping of the ribs, stopping the free circulation, squeezing into a small space the intestines, all so contrary to design, and giving the freedom of the body. Besides the deforming of the body by the artificial protuberance in rear of the most symmetrical finish of the female form is shocking to behold; and why do the doctors give no advice on these matters?

Dr. Isaac Jennings, who died at Oberlin, Ohio, in 1876, after practicing in the old school of medicine for many years in

Connecticut became convinced of the ill and death-producing effects of medicine, abandoned his course and took to the practice of giving no medicine and only gave bread pills and colored water, recommending hygienic remedies. He had discovered that the physical system in accordance with nature's laws always tends to health that all action of nature's forces is "right action," that nature knows nothing of wrong action to be combated by medicines, especially not by poisons, and that all poisons are in every case, deleterious to the human system. This great truth he claimed by actual experiment in a great number of cases to have demonstrated. Continuing this experiment through a period of ten years, not even apprising his patient of the fact that no medicine of any kind was used, his patients nearly all recovered, and his fame spread over the whole region, and he gained the main practice in three or four contiguous towns. Although, prompted by conscience and good will to men, he came out boldly and told the people the discovery, that medicines did not heal the sick. Being about to remove from the State, the people did not want to lose their favorite doctor and, hired him to stay a year or two until he left for Oberlin, and there had a good success in his system which he called "Orthopathy," from the Greek *Orthos*, correct, the title chosen for the purpose of affirming the correctness of nature's action in disease.

This world is given to deception and the world has been cheated into the belief that medicine is a science. The doctor must be sent for or the person won't die respectfully. The man with his saddlebags comes, feels of the patient's pulse, and must give medicine, with his grave face of hypocrisy, and if he can prolong life by tampering with nature a few days, so much the better for his bread and butter; but worse for the suffering friends, and when the funeral comes, and the man or dead friend was orthodox, and died in fashion, a priest must give a sermon, always cunningly sympathizing with the mourners, and the undertaker being employed, his charges are made according to the ability of the friends to pay.

But when the doctor's bill is called for it is "higher than he thought"; the priest was so full of pathos and extolled the noble deeds of the friend so high, the sum must be likewise thirty dollars to suit his feelings, but the undertaker, is so exorbitant that it often takes years to pay off the score. The friends, mourners, before the debt is settled have come to the conclusion that the "orthodox fashion of dying of the doctor" and having a mounted silver casket of fifty dollars or more, (a friend of mine in this place died and his wife sent and got the premium casket at the World's Exhibition; cost \$300), and display of horses and carriages in the street is not so wise after all.

So much for "dying of the doctor," and so much for a fashionable funeral.

Truly and fraternally,

RILEY M. ADAMS,
VINELAND, N. J., Nov. 8, 1889.

LIFE AND DEATH BOTH IN AND OUT OF THE BODY.—The death of the human body is only giving up the exterior part of our body, and giving expansion to the interior, or soul principle; and this is not often comprehended to the real extent. Men seem to have an idea that spiritual life can not be commenced on earth, and there is no reason why it should not; and when it is not, men may be considered to be living in a sort of embryo state, and one of uncertainty concerning anything spiritual. That is only to be compared to a spiritual death which is really the condition it is; and in reality while it exists men cannot be completely happy. They go about to obtain what their spirits need, but do not seem able to find it, and until the spiritual nature of man finds food, that part of his being is in a state of death, and consequently can find no happiness in reflecting upon the after-condition of his being. The future always intrudes itself upon our quiet moments, and unless we are preparing for it, the present loses its hold on our affections. Now the power of thoroughly enjoying both life temporal and spiritual is given to us by our Father, and only when both are used can we be happy.—*Revue Franco-Anglaise.*

An untruthful man is taking his first lessons in learning the language that fills the vocabulary of crimes.

WHERE ARE OUR FRIENDS WHO HAVE PASSED OVER?

Inspirational Address, Delivered by W. J. Colville, at Albina Hall, Portland, Oregon, Sunday, November 3, 1889.

(On the occasion of the interment of the earthly remains of Mrs. Hackett, for many years resident of the above place, who passed from the mortal form November 1, aged 64 years.)

INVOCATION.

Infinite Spirit of Life, in Thee we know ourselves alive forever; therefore, we praise Thee amid all the shadows as well as 'mid the brightness of this earthly state for our consciousness of spiritual being, the certitude of our immortality.

Not with tears, but with sweet, sobered angels are bending, may all assembled here, or anywhere, to commit the earthly outward garment of a friend beloved to the dust when it proceeded, perform their service to the living (mis-called dead), by lifting up every heart and mind to the spiritual state, which alone is real and abiding, by treading in the pathways of loving kindness and tender wisdom, hallowed by the touch of ascended heroes, who now as ministering angels are bending over the dear objects of their affection, who must yet awhile longer encounter temporal discipline ere they too shall drop the earthly shroud in the dust and undertake the fulfillment of life's mission amid conditions beyond the perceptions of external thought. May those who are mourning an earthly loss be richly blessed with an assurance of spiritual gain. May the family and friends be all opened to behold the perceptions of external thought. May those who are mourning an earthly loss be richly blessed with an assurance of spiritual gain. May the family and friends be all opened to behold the perceptions of external thought. May those who are mourning an earthly loss be richly blessed with an assurance of spiritual gain.

As from out this home sanctuary of true affection a dearly beloved mother, sister and friend, has seemingly departed, may the eyes of the family and friends be all opened to behold something of the lustre and the bliss of the higher consciousness of life which has already dawned so graciously on her. May the influence of her kindly soul and generous will be felt in this home not as the lingering fragrance of a faded flower, nor as the pathetic record of a tale that has been told, nor as the haunting memory of a song that has ceased; but into the otherwise stillness, silence and loneliness of this household may the well-known voice break forth in tones richer and even tenderer than of yore, and in place of a feeble, waning body, yielding to decay and shroud, may the radiant presence of the soul be behind that screen of feeble flesh, may the spiritual form emerge from out the speechless void of human doubt and fear and sadness, transfiguring the scene and radiating heavenly peace and joy eternal in place of shade and sorrow. May there be no regrets because of past pain and weakness, no memories of faded griefs and departed trials in the minds of these, Thy children, who are now assembled to dwell so lovingly together, but feel the pages of the story of this dear mother's faithful life may all learn to make their lives the sweeter and more useful, till they who yet sojourn in the valleys may rise to the higher state and from mountain tops behold the promised land.

Unto Thee, the Infinite Parent of all Life, Father and Mother Eternal, we would render some praise to Thy heavenly Father, and Thy boundless goodness in all our thoughts, words and works; attributing all things to Thy perfect will and learning to trace Thee in the shadow as in the sunlight, may we Thy beneficence reveal in our souls, and so think, speak and act toward all our brethren that whatever changes may be in store for any of us as to our expressed condition, we may know and not believe that all is in excess ourselves to your consciousness of spiritual life, and there is no evil even in the most mysterious dispensations of what men term Thy providence. Not to supplicate Thee for aught, but to be comforted by Thy love, may we bread and drink the water of life do we voice and tones of mortal speech our aspiration. The spirit of our prayer unobtainable to sense, may this arise as incense unto Thee and return in blessing upon us all; that blessing which causes us to see through sorrow to the victory made possible because of it, beyond pain to the joy, peace and rest for which it paves the way. Amen.

DISCOURSE.

"In my Father's house are many mansions; I go to prepare a place for you." "There is a spiritual body." "Death is swallowed up in victory."

Not with new words but only with true words; not with pretensions to oratory but with simple heartfelt speech, do we desire to address ourselves to your consciousness to-day. That which men call death is only the shadow of life; that which they term sorrow is the shade of joy; that which they designate evil is the shadow of good. As in ancient days the spiritual teachers of mankind were wont to instruct the people by means of symbols and these were accurate portrayals of spiritual ideas so far as matter can ever express spirit;—the only symbols of death were silence, shadow, cold and darkness. The absence or negation of light, motion, warmth and sound, was all that could typify the prince of unrealities. In later days and in degenerate climes, the mower with the scythe appeared as the personified image of an indescribable negation, and to that very corrupted symbol Longfellow alludes in one of his always beautiful and feeling poems, "There is a Reaper whose Name

is death." But while it is indeed unwarranted save by the law of "poetic license" to give form and name to the non-existent, this truly inspired bard has but used the language of conventional mistake to rectify the error and proclaim the truth which is its opposite.

Standing in view of this flower-beset casket, laden and surrounded with almost numberless tributes of affection and esteem, can we feel that you are seeking to render homage to that which was and not to the who is? You may have greatly loved that graceful, expressive countenance, now so eloquent of rest as it lies there prepared for interment in the cool, moist earth, where, through nature's wonderful transforming agency, it will be converted into other forms,—doubtless, lovely flowers, tender grasses and parts of spreading trees; but could that form have existed, were there no spiritual agent to produce and to sustain it? Could those gentle, soulful eyes, have beamed affection on you, had there been no living occupant to look through them as one gazes through windows? Could those lips have parted to give utterance to loving smiles or brave and sympathetic words of counsel and cheer had there been no mind behind them, using them as musicians play upon their instruments?

People may talk of physical sensation and of a material sensorium, but there is no block of granite more senseless and inanimate than the fairest human form when relinquished by the spirit which is its author, sustainer and life. As workmen lay down their tools when work is over, as children put away their slates and lesson books and leave the school-room when study hours are at an end; as garments no longer useful are discarded by those who have made and worn them, when they have served their purpose—so does the mortal body fall into disuse when the immortal builder and user of it has fulfilled its mission through it. We can not meet to-day in sadness when we realize that the friend, sister, mother, who has so recently finished an earthly course, is the better off for the change. Though disguised in the drapery of affectionate esteem, what emotion can be in essence more entirely selfish than grief for the "departed" when we all the time affirm our conviction that they are better off! To those who know naught of the soul and its immortality, who can only see night, darkness and silence or weird mystery beyond the tomb, as Europeans in the days of Columbus conceived but of dangers and demons across the Atlantic waters, a spectacle such as that of this morning may well be to measure awe-inspiring to those who see no ray of light from the Beyond and can catch no whisper, even the faintest, from the angelic shores, it may seem indeed an affliction to part with all that is tangible of a friend, feeling all while that that friend is now dissolved into primal elements and is consequently as an entity no longer anything anywhere. But with feelings boundlessly removed from such pessimistic plaint and materialistic darkness, do we announce to you at this hour the real living presence of your mother in your home.

As Edwin Arnold has said in the person of one of his most charming heroines of verse, concerning a form awaiting the burial, "It was mine, it is not I," so does your mother say to you this moment, and through our lips as agents gladly placed at her disposal for the utterance, "I am not dead, and you know I always knew I could not die." How carefully has Arnold worded his song in the statement it was mine; it was, but it is no longer.

Forgive us now if in presence of these dear remains and this glorious assemblage of flowers which are silently testifying to your undying regard for her whom you love so devotedly, and who loves you even more than you love her, great as is your love, that all the care and adornment lavished upon what is dead adds nothing to the joy of the spirit, nor is it that which testifies to your esteem. Beyond the realm of sense-perception, above the reach of physical forms and odors, your friend's who are translated have already passed, therefore they know not any longer of material things, but they know of you. They do not come in contact with material objects, but you are not material and it is to you they speak, and it is you who answer back to them. To make our meaning plain and avoid all possible misunderstanding, we will ask you to consider the re-

Continued on Sixth Page.

(Written for the Golden Gate.)

Thoughts upon the Great Delusion.

BY JANE MERRILL MITCHELL

Dr. Hudson's "Great Delusion" reminds me of a paper I have had stored away for sale keeping now some eight years—the history of which is this: A woman of strong mental powers, a medium of a strange kind; I having never seen one similar; one who when influenced to write or speak (in private home-life always) had a face that reminded one of old parchment—so peculiar in its appearance. She did not talk of spirits, but of her "Being of Light" and your "Being of Light," speaking of it as a memory in personification. She had the re-incarnation theory in full and seemed to comprehend it better than most do at this day. She was always at some occupation, and often took the place of a man in work on her farm. Then at night she would write sheet after sheet, often until the night was nearly spent—all alone. These sheets were piled up for future use, so said, but one day the house burned down and the sheets were lost. Then this "Being of Light" directed her to write some over as "soon she would be released from this work," and a few things were to be said. These last sheets she was directed to send to me for safe keeping until there were those who would understand and recognize their truth.

Not having been long acquainted with her I wondered, but have kept the sheets. One referred to the same subject that Dr. Hudson is presenting, viz., the man Jesus, but not in the same way. I will send a copy of it when I return home. The other papers, as I understand them, are upon the formation of planets. It seemed to me more than one speaks, but no names are given except upon the paper referred to, concerning Jesus. Upon other subjects, no name, and as the teachers in our center say "All unheeded lie our names," I give more credence, or fully as much as to those who do give names, that is, in any teachings, as it shows they have grown beyond looking for or being interested in personalities.

I can see but one reason for the various reports from the other side, and opinions both sides, upon the personage called "Jesus Christ." A savior, to me, is a teacher of better things than exist at that time, leading humanity forward in the way designed, which way leads to the soul sphere of life through the spiritual.

In various localities, and at different times, such an one has lived, but to my mind's judgment the other parts of the world, and people of another language and mode of life, did not, and could not know of said Teacher, or in fact that there was one. Hence, reports are given accordingly. Also in our day, prejudice and misapprehension of one's teachings and life, make people give a false or blind report. We have seen it in the case of "Tom Paine" and others. Also in cases of daily life about us, so that eastern people get the most absurd ideas of persons and things here which seem to us strange and contradictory; but there are those who once hearing or reading of a thing always hold to their belief and nothing can convince them but they are right. Now, as Dr. Hudson says, these spirits spoke as recorded through an honest medium, and this one whom I refer to, another honest one, and one through whom an advanced kind of instruction almost beyond our present comprehension had been given. Both called it a delusion only in a different way. We must judge they like ourselves don't know everything about the matter. They knew what they knew, certainly, and we cannot doubt but there has been much deception and selfish purpose all along the line, which to-day we must not and cannot hide. To my mind for a long time back, I have felt that the key to the outer gate has been held by the Catholic priests; but the key to the inner temple of truth is held by the divine in woman, and as "Sojourner Truth" said, "Man has nothing to do with it." This key is not to be given up until the world's people, or a sufficient number of them are prepared to receive it; otherwise the Great Designer's work must go over again. I do not mean an individual God, but all controlling concentrated power of mind over matter—the "Amen, so let it be."

The "Christ" to me does not mean a man hanging on a cross, but heaven knows enough of them will hang there when they learn what the true key is, or the true "Cross," or the true "Saint," or any other symbol one may select to use. And the cross will be like Haman's gallows, one they made themselves.

Of the man Jesus, teachers have given another theory which in my mind dovetails in with all spiritual truth heretofore taught and leads onward and upward into a higher realm, and a more interior central life principle than has ever yet been found in any other channel of growth. And woman holds the key, or will when she understands herself; and the real or ideal Mary, either, as you choose, fulfills the mission of "Mother of the Divine," with man having no part in the matter except in obedience to the higher.

The light in the world is demolishing all sacred things, so held in the past, but not until their mission is fulfilled, and all things have a mission undoubtedly—even the "delusions"—is not darkness and light both alike to the Most High? Do

not dark places and underground passages have a work to perform? It is only the angels of Divinity, that can rest the foot upon a planet, and with one hand reach the upper round of the ladder in that planet design in the Delic thought or purpose, and with the other reach down to the lowest round, spanning the purpose in all things. Were there no dark corners for seed to sprout in, no earth places without light, then no germination or growth. And we know that it is only in the light we can see what kind of tree or germ has been planted, or enjoy the fruits and flowers. Like the ebb and flow of the sea or the swinging of a pendulum, day and night, darkness and light, we are now as a planet entering the light called "Kosmos." Every hidden thing shall be made known. Thus we may read the inner or the spiritual meaning of all symbols, pictures, teachings and creeds. All had their use and day, and of course their decay, or much-eaten clothing. The Catholic church, or priesthood became corrupt in principle and greedy for power, like many an one must in our streets to-day. The Protestant churches presented one view of the Headlight called Jesus Christ, or the man with the Christ principle of action; I would call it central life principle, while the Catholic priesthood presented another view. And that view has been kept by them, taught only to a portion of their people, and placed thereon a corrupt mantle to reveal beneath, viz., indulgences in lust. They presented or held the key to the outer gate, while the Protestants held a key to the Divine power but did not fully comprehend what the key was.

When both classes or churches meet on the ground of naked truth, there will be no great fight or bloodshed, as some have predicted between them, but an astonished gaze; saying to each other, "The truth has made us free, we are one as far as the Divine through woman is concerned," while man as such in viewing the cross she and her offspring have been forced to carry, will hide in shame, for they have made it.

Such material as "Eusebius" and "Hormidas" is that of which Diakias made—intelligence made use of, with no soul developed or central life principle unfolded to control and guide it. Intellect is not the soul, it is an outer shell that many an one stands pecking at in this age and stage of enlightenment.

One shell you may call the language in which ideas are clothed, another, the churches, which have in an age of crude material and cruder ideas, carried the hidden germ of spiritual truth and life until man's spiritual development, opened an understanding of spiritual meanings, occasionally swearing, or branching off into something more like the growth of new shoots, to keep pace with the ages as they rolled forward.

As the words—"Woman first at the cross—first at the sepulcher and first at the resurrection"—also the oft repeated saying—"the churches are mostly made up of women"—are the outer covering—the truth lying within—viz. woman's intuitive or spiritual perceptions are first unfolded and ready for use—while men, as a rule, are pecking away at the shell still thinking what they see is all there is of it. The intuitive unfolding, reading without once looking at the shell does not know often what words have been used—paid no attention to them, save the spiritual meaning and accepted that at once and only that. "Believe or be damned."

A crude expression but only a shell, and if you are looking at shells mostly you will see only a rough one, while one who reads the spiritual in all things more clearly, will throw away the crude wording and cruder interpretation of minds who were not interior when handing down to the present generation either a truth or a delusion. These go together usually—the truth and delusion—as the real and the counterfeit in anything; and it has been said with truth, "it takes the one to digest the other." Truth undressed is so childish, simple and easy to be understood and spiritual withal, that persons on a material plane will not accept it. It must be garbed in accordance with their growth of mind, and age in which they live. Hence the inventions of men's mind to garb it. The wilful deceptions are in no wise connected with truth. All deception withers before the light. Truth lives, thus let no deceptions affect our faith in the spiritual leadings down the long vista of the Planet's history. They are immortal and carry us safely through. We may drop all the way some garb we have worn, but it has left no mark if our central principles of life are based upon love of the spiritual, not upon the outer signs, but the interior readings. I've noticed this to be a fact, the most spiritual Spiritualists are those who have come up through the churches and some in the churches to-day are better, truer Spiritualists than some who bear that name.

This battling the churches or creeds, which have been the covering both of truth and falsehood, but coverings merely, is like pounding on an old building the people have used as an asylum, battering the walls and making a thundering noise on an almost empty shell, while the people are gradually leaving through a door on the other side called "growth." Their pounding is useless, and the pounders instead should be examining to see if they carry their own lamp well filled with the best oil to j'n the throng who are preparing to lighten the way into the Heavenly on earth. A foolish chick that stands finding fault with its shell just released from because it had held it in bondage.

The Angel world are now at work to bring into order the Heavenly of the earth which must first be done before the inhabitants of earth can be freed from influences which retard their interior growth. In doing this Eusebius and others, many an one, are caught in meshes of the nets of light made for this purpose by the higher Angels, and then led to do what otherwise they would not do and could not, as they are blinded and willful. When we meet as a center some one is often brought to be shown themselves, and to see what they could not see without help from our side, as here they learn more readily being on that plane, I feel that I am sufficiently acquainted with Dr. Hudson to say he possesses the right elements to become an assistant of those who are at work on the strongholds in the spiritual of the Pontifical powers, and there is no well established centre of truth and honest purpose but is made use of to send out wires from, or some school to teach from, or some words of encouragements to the workers on earth as in Saidle's centre. Each having a different portion of the "great work" as they call it. Thus we can work with the higher angles, or for them.

Sometime ago, perhaps three or four years, there was brought to our center at one time a delegation of those old Jesuitical powers—the teachers explaining the scene as follows: They were invited for a purpose, a first step, and allowed as is the custom of those angels to come in their own way. They came dressed in full state (seen by the medium) and with a slow dignity as if to show their importance, which they certainly felt. They were brought to the outer line but not permitted to "enter in." That done, some arrangement of light prepared beforehand was shown which they could not avoid seeing and did not try to do, as it was so wisely arranged by those grand teachers as not to alarm or disturb their equanimity. This was one step, how many more I cannot say before they could be made to confess. They came no more to the vision of the medium. In our centre many are brought and receive help; sometimes three times and sometimes seven times before they are ready to confess. The confession is brought about so as to be a voluntary act on their part. This is to enable them to throw off any load they may have been carrying to the retarding of their growth; then they can be led or taught better and commence to climb the ladder of progression. If made voluntary so much the better for them. These Pontifical prelates I suppose from the teacher's language were made to see at this visit, there was something in the universe they had never before known or felt even if they were so very important. Our center is adapted to teach central life principles. Dr. H's article was intensely interesting to me on this account. When any such power in the spiritual is brought to the confessing point it augers changes on earth, gradual but sure.

By the fruits we know all things, and the very fact that Eusebius and others were deceivers for some selfish purpose shows their status of mind and want of spiritual development, also their manner and reluctance at confession shows the same. But this can possibly have no effect upon the interior line of spiritual light which has come down through all time to us, and although so covered with bigotry with darkness and deception as not to be perceivable at times, it has still held the finer elements of soul together, which are indestructible coming as they do from the Divine through matter from the outset. But such characters as those had no interior perception of spiritual life, only the outer expression of something, such as their own status could comprehend.

In those days when fear, the rack, and the stake; when hell and damnation ruled minds, there was no knowledge of the real, the spiritual; and we might say that even in this age when Spiritualism is extant very few can read, understand, or comprehend the spiritual which belongs to all material things. The central principles of life are scarcely known; we have entered the soul cycle, but few souls are yet born into it. As in the western half of the great pyramid a symbol, a chamber of a peculiar shape, which shape of construction has a great meaning in the spiritual, and also as no way of entrance is there, it reads, only through soul development, can the upper chamber in the last half of the earth's history be reached and but few reach it. If on earth we thus develop we can pass to the higher realms beyond. Those who stand firmly holding on to material things, or who worship the intellect as the best, or who find soul's wings or enter the upper chamber. Our teachers tell us, no matter how much one may know; how great a mind; how much power in themselves or over others, they cannot pass beyond our system of worlds into the higher realms only as the simple childlike acceptance of the "Thy will, not mine be done." "Thy will is wisdom." We have been shown how those who were called great minds and who have followed their channels of thought all the way until they reached the outer line bounding the spiritual spheres of our lands and were obliged to return to earth and pick up the threads as yet unwoven into their lives.

Robert Hare, in his communications to Dr. Fabrenstock in the "Voice of Angels" long ago, stated he found, contrary to his thought upon entering spirit-life, that those who had believed in Christ and studied to be as such, were farther advanced in spiritual life, than others, and remarked, "I am going to investigate this." Only perfectly rounded spheres can roll as unbound immortals, hence the all im-

portant symbol of the equilateral triangle, without which no wheel can roll; representing love, wisdom and will.

The language of symbols is the universal language. All planets upon mathematical worlds are founded upon mathematical and geometrical principles; hence, lines and angles and spheres and calculating figures are symbols all can read. In fact the material and spiritual are so connected that everything, every act we perform, or happening can be read with its meaning, if one is well developed in the spiritual.

I know a grand old lady of eighty-two years of age, a church member and goer too, whose nature is from birth and from her own self education, that her powers of spiritual reading of all things, all expressions, all happenings are seemingly perfect. She is one to whom a burdened spirit may go and find rest in her simple childlike explanations, and none called Spiritualist, if of a spiritual kind, could find anything to offend. She has no dogma, nothing to fault with other churches; none with spiritual meetings; has no doubt about physical manifestations; enjoys listening to them; has faith in the inner of all things; a beautiful specimen of the true saying, "Except ye become as little children ye cannot enter." Enter where? where all may sit together and relate life's experiences; enjoying the beauty and harmony as one of the feast in our parents' home, where is found a gate to enter for everyone's experiences and way of coming.

"Believe or be damned." I could never think this meant I should be burned up if I did not believe certain things, but to me simply: If I have not faith in, and seek for a knowledge of spiritual things, my growth is stopped, or, I do not progress at all; thus gates are closed against me. "Damn," used as a curse could find no worse thing.

A greater delusion than this called "Great Delusion" is among us to day, viz., money. Of course it must be, they say, but more labor and means are used to get gold and silver from the earth than would feed the people if used to raise food from the soil. Then the delusive power of money; the snares, the murders, the power over all things, even to the debasement of woman, the sale of poison and death to brain and body of thousands; the cramping and warping of the finer nature. How many are damned by it, their spiritual natures ignored, their souls lost. People are not damned over there, but here, and when they get there they find it out, as there all is real. They find themselves in darkness, their progression stopped and gates shut. They have nothing by which to lay hold on the spiritual as all they cultivated here was speculative energy, and there is no use for that now. "Whatever we have bound on earth will be bound in heaven."

When people have studied the powers of mind sufficiently we hope it will be put to some use that this money curse will be changed. It makes tyranny, crushes life out as well as growth of soul. There is no evil but can be traced to the power of money, and the male element among earth's inhabitants where the light comes. A voice says, "Woman too;" was not woman made from man in the allegory? Does she not then take his conditions and forced to accept them whatever they may be? All she gets is from him in every way, even as the mother; she has no alternative. If so, where is it?

In the race of life doesn't take poverty very long to overtake laziness.

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SUMMERLAND,
SANTA BARBARA CO., CAL.

From the Sun Angels' Order of Light.

(Written for the Golden Gate, by Spirit Saldie, leader of the Christed Band in the Heavens, through the mediumship of Mrs. E. S. Fox, Seer for the Sun Angels' Order of Light.)

Saldie extends her greetings to each and every child of the Order. She looks o'er her flock with a glad heart and is pleased with the efforts put forth to gain a wealth of knowledge that will be fadeless as the stars in the firmament above. No teachings can be received as true in the heart and soul that aspires for the highest and holiest, that are founded upon chimeras or falsehood and held there as the dearest treasures of life, without showing their utter falsity of purpose and lack of truth. Saldie utters this in the light that is now illumining the heart and mind of mankind. Well she knows that the creed bound are satisfied with the little they know and will never seek to test the truth of faith, but those whose purpose is to seek and know the truth will rest satisfied with only that which will bear all tests. Many are the varying theories concerning incarnation and metempsychosis; many the conflicting testimonies regarding the manifestations from the spirit world, called materializations. Saldie, as a wisdom Spirit, asserts that the angel world is not meager either in possibilities or in knowledge. We have possibilities yet to unfold before mortals that they know very little of—we have knowledge at our command that waits your receptiveness too, and Saldie would be no wisdom guide were she not able to see and understand who are the better qualified to stand between the two worlds as a medium for the use of the unseen.

There are those in the land who for gain have usurped the power they possess not; there are others who sell their gifts to the priesthood for a price and thus throw discredit upon the fair face of truth and give insult to the angel world, that would fain unbolt and unbar the gates of possibility and flood the land with light and knowledge that alone robs death of its terror and sting. Saldie and the guardians look back o'er the past and see records in your hands. We look into the Book of Law and read therefrom in our manifestations to you.

There is no wonderful presentation of our power in standing before you in materialized form, clothed in the raiment we wear in the better land, but a demonstration of the power we hold over matter with the co-operation of those whose hearts are pure, whose hands are clean. We ask conditions in harmony with our own inner unfoldment and we will be able to demonstrate immortality to the whole world. But in these days of ignorance and superstition we are bidden to exercise unlimited power over material conditions in their state of imperfection, and many are the results. Saldie could not so work with the multitude; the wisdom spirits will not so waste their forces upon those who care not for the wisdom that is beyond earthly comprehension. Rather would Saldie call together the few who are tried and true, who willingly and gladly put far away their imperfections while they reach out for light and knowledge that will make earth a better dwelling place for the pure in heart and upright in life. Children o'er whom Saldie watches with more than a mother's love, pioneers of a nobler light, be ye steadfast and true, turning not to the right nor left, going not here and there for wisdom, for there are many on the far side of life that will walk the earth valleys in many incarnations ere they know the laws that have governed their own lives or seek to know the workings thereof.

They cannot tell of the higher heavens who know not of them, and higher heavens of them until fitted to dwell there. The law of compensation deals justly alike to all. Man must know more than the material, must learn to overcome and rise in the scale of being, ere he hold communion with the wise and pure. Saldie longs to gather her children home, where incarnation's power no more is felt; where no breath of lesser good taints the atmosphere, where love and wisdom dwell and are inseparable. Many and long have been the journeyings through matter; the longing for home fills your soul. Returning paths are wearisome when the eyes have seen a glimpse of the far away glory, when the heart has grown weary with the conflict and peace hovers within the home. Be ye faithful in uprooting all evil, diligent in upbuilding good; and this pilgrimage may give to each one the crowning glory of life and character; the perfect peace to the radiant immortal robe. Saldie has looked upon the fields of light that wait beyond the gates of the present where she longs to lead her own. Children, the promise uttered long ago by the Infinite, returns again and again to Saldie's heart. "The children you love must go forth to battle with life in the dark material, but the ages will roll by one by one. They will stand, they will fall, but discipline will give wisdom and in the far away they will have redeemed themselves, and return triumphantly home." The words "triumphantly home" have rung with the melodies of high heaven they have been sung by hearts who have felt the grand inspirations their meaning bestowed, "Triumphantly home," let it fall within each heart while the power of a grand aspiration, and inspire each to greater effort to make the most of better and happier, making this life world a legacy of good, that shall never fade away. The angels will help every

high aspiration, and strengthen every noble effort. Say to lesser good, fall away and perish, put aside every tempting thought, and walk each pathway with the firm dignity of noble manhood and exalted womanhood. Peace be with you.

SALDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.

OSWEGO, N. Y. Nov. 3, 1889.

Methodistic Mendoacity and Hypocrisy.

(Religio-Philosophical Journal.)

The *Religion Advocate* of New York, has a column given to answers to inquirers, in which appeared, several weeks ago, the following question and editorial reply:

Q. 2500. A member of my church who has been a faithful member in every department has turned Spiritualist. What is the worst method of approaching her so as to save her from making shipwreck of the faith? In case of failure, ought she to be treated as a heretic?

A. First, spiritualist and earnestly expostulate with her. Show her that the Bible forbids all tampering with spirits; beg her to pause; point out the consequences; make clear to her the downward spiritual, and often moral, career of Spiritualists. Second, bear with her while she does her religious duty and does not make her Spiritualism known. But if she neglects her duty, or avows her Spiritualism, peculiarly adapted "to draw. It is a dang'rous leave, opp'd all alike to beguile unstable souls" and to seduce the bereaved from the path of faith to that of attempted right.

One of the most trying experiences in an editor's life is to hold his pen under such provocations as are contained in the above answer. Now the writer of that answer knows better than he writes. He knows that his Bible is largely based upon spiritual facts. Take these out of it and there is no Bible left. Jesus was constantly attended by a ministry of angels. The slur which he passes indiscriminately upon Spiritualists is in his usual vein, and the hypocrisy contained in these words plainly reveals the animus of this saintly adviser to the co-laborer: "Bear with her while she does her religious duty and does not make her Spiritualism known. But if she neglects her duty and avows her Spiritualism, peculiarly adapted 'to draw. It is a dang'rous leave, opp'd all alike to beguile unstable souls' and to seduce the bereaved from the path of faith to that of attempted right."

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(Written for the Golden Gate.)

The Soul.

There is a certain amount of misunderstanding in regard to the one word soul, which is caused without doubt by those who either give birth to thought or weave thoughts already born into new meanings. The true meaning of the word might be said to depend much on the relation it sustains to other words, at least this would be true to strongly medial natures, who understand the soul's language regardless of the words by and through which it is expressed, but to more material minds, to whom rock must signify a strong formation, the soul always answers to the covering of the spirit, as spirit of itself can neither be seen or described, and they who say they have seen a spirit have seen but the covering—which consists of sublimated ether and is the body of the soul, and ever bears the semblance of man, which is the highest type of infinite expression. Therefore the soul is ever the body of the spirit, through which it makes its utterances in spirit life, as in earth life it speaks through the more intensely material form bequeathed it by matter, as the marriage gift when mind and matter are wedded.

EONA.

By the shores of the Mediterranean I noticed the great fact that there is no tide, but one constant abiding fullness, reaching up to all the standards, and rocks, and caves around it. At the Straits of Gibraltar I ceased to wonder that the inland sea was always full, when I saw that there was a constant communication with the mighty Atlantic. So, directly any human soul understands that it may live moment by moment with every aperture of its being thrown wide open to the Spirit of God, that man cannot help being filled, as he is thus in contact with the infinite ocean of Deity.—F. B. Meyer.

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Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.
nov19-if

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Spirit Photographs Enlarged.
Orders executed for all classes of Art Work, promptly and at reasonable prices.
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mar7-if

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DISEASES OF RECTUM AND GENITO-URINARY ORGANS.
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aug24-if

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aug3-if

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aug19-if

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Massage and Electricity Scientifically Applied. Vapor Baths. Diagnosis Free.
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RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
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jan29-if

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sep-if

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003-if

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For Ladies and Children. Will Treat Patients at their Homes. Address
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nov19-if

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jan1-if

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dec29-if

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At home first three days of each week. jan-if

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Classes in Metaphysics and Mental Healing. 73
Tuesdays and Fridays, 10 to 12 A. M. to 2 P. M. Daily, except Sunday.
By the President.

MRS. DR. BEIGHLE, Has moved into the Flood Building, On Market Street
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dec-if

BY ADVICE OF HER GUIDES, MRS. JENNIE CROSSE, The Great Boston Medium,
Has removed to W. Garland, Maine, where she will continue to give life reading for \$1, and two stamps. Six questions answered for 50 cents and one stamp.
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DIAGNOSIS FREE!
Send Two 8-cent Stamps, Lock of Hair, Name in full, Age and Sex, and I WILL GIVE YOU A CLAIRVOYANT DIAGNOSIS FREE.
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Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used; eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a healer in this city. References at office.
dec-10

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Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$2.50.
aug13-if

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Now makes a specialty of Business—\$5.
Full spiritual message—\$2.
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may-if

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Use of the Hindoo Magic Crystal.
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dec-if

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Send me three 8-cent stamps, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case.
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Diseases Correctly Diagnosed.
Sittings Daily, Saturdays Excepted.
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Will give readings by letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp.
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SAN FRANCISCO, CALIFORNIA.
dec28-if

A. FRUENDTHAL, (The Boy Medium),
WILL HOLD DEVELOPING CIRCLES ON MONDAY AND THURSDAY EVENINGS, AT 7:00.
—AT—
1215 1/2 MARKET STREET. nov-if

GOLDEN GATE.

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SATURDAY, NOVEMBER 23, 1889.

AGENTS.

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TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.

J. J. OWEN, Manager.

EDITORIAL FRAGMENTS.

The young woman of eighteen and young man of twenty-one who haven't yet found out what they are here for, have missed their reckoning in some way and got into the world by mistake. This is no world for unsettled people—for people who do not know exactly what ails them, or what was intended in their coming here. The man who waits for circumstances to adjust themselves to his convenience stands a poor show in the competitive struggle with the one who makes his own circumstances, and adjusts himself thereto, seizing the opportunity, as it were, before it is born.

That Spiritualism is unpopular among people not familiar with its higher truths and teachings is not at all surprising. With the exception of the grand old *Banner of Light*, which always sees the good side of everything, there is scarcely a Spiritual journal reaches this office that does not contain more or less wrangling, and personal abuse of somebody. This is not the way to build up our beautiful Cause. Until a man is strong enough in his spiritual nature to suffer abuse and wrong without retaliating in kind; until the God within him is sufficiently developed to enable him to return kindness for unkindness, a kiss for a blow, he is not fit to edit a spiritual journal. How few are there who come up to this standard.

We would not be understood as intimating that the editor of the GOLDEN GATE has reached the exalted position requisite for the best editorial work; but he humbly thinks he is traveling in that direction. At any rate, he is thoroughly satisfied that there is only one way whereby man can be led to the truth—only one way to overcome the evil in human lives, and bring men into harmony with the Divine Life—and that is by the flower-strewn pathway of love. Nor abuse, nor ridicule, nor unkind thoughts, will accomplish this. "As ye sow so shall ye reap." If you would make an undeveloped man hate you treat him unkindly; if you would make a religious bigot despise you ridicule his religion; if you would make the world skeptical of your facts as Spiritualists, and wish not to know you, throw mud at each other, and bedaub your own spirits with the slime of uncharitable thoughts.

The crude exhibitions of undeveloped mediumship are a great obstacle to the advancement of the Cause of Spiritualism. Mediumistic persons are often thrust before the public before the influences controlling them have been properly trained or disciplined to produce satisfactory results, and their exhibitions, if not disgusting to skeptics, are well calculated to repel them from further investigation. And herein we recognize the necessity for schools of mediumship and psychic study, wherein mediums may be fitted and developed for public work. The time will come when some sort of competent recognition, or endorsement, will be necessary for all public mediums,—not to entitle them to practice their spiritual gifts, for that right comes from a higher than mortal Board or Faculty, but as an assurance to the world that they are what they claim to be—true and worthy instruments of the spirit world.

Infinite heights of being! Beyond, above all thought of time or comprehension of soul encased in matter! Whence and whither? Onward and upward forever, through such sweeps of space and time as stagger thought and hold in suspense the breath of infinite being. What is the momentary sense of earth life compared with the illimitable beyond? A heart-beat to the life of the sun—a moment to an eternity of ages. And yet we live here as though this were the all of being—as though our physical needs were to last forever, and the heaps of rubbish we rake together were to benefit us in some way when our mortal bodies themselves become rubbish. Why not strike out for something higher and better in this life by making each moment a prophesy of the higher life to come.

What are the dearest spots in one's memory, around which one most delights to linger? Are they not those occasions when some loving thought found expression, or some noble and generous action was done? Do we ever cherish the recollection of our meanness—of the things we would gladly forget? In some moment of anger, or thoughtlessness, who is there that has not said or done something he would gladly recall? And how such things will rankle in a sensitive memory, sometimes all through life. An unkind act will place a thorn in the pillow, which only sincere penitence and long suffering can remove. What though one may have suffered from kindness unworthily bestowed, the virtue is in the act, not in the abuse of it. If the memory of good deeds always brings happiness, and of evil deeds unhappiness, are we not cruel to ourselves whenever we indulge in the performance of the latter?

It is only when one's spirit soars above the material plane and into the realm of soul, that he really learns to live. It is then one comes to a recognition of the fact that the things of earth—wealth, fame, the pursuits of trade, and all that pertains to earthly affairs—are not the all of life; that in fact, there are spiritual delights infinitely above those of the physical senses, to which the mere worldling is a stranger. It may be thought by some that such spiritual unfoldment or exaltation would unfit one for the necessities and duties of life on the earth plane. On the other hand, it especially prepares and qualifies one for the true work of life in its better and higher sense. It makes one reasonable in his wants and desires, and takes out of his nature that narrow selfishness that would exalt one's self at the expense of the rights and needs of his fellow men. Instead of derogating from his usefulness as a citizen, it ennobles him and crowns his citizenship with the glory of an exalted manhood.

It doesn't pay to thrust our facts upon the attention of people not ready to receive them. We only get ourselves suspected of lunacy, and accomplish no good. There is a proper time and place for all things. Wait till the heart grows tender from some great sorrow—till death has taken away some loved one—then they will listen to you, and you can tell them of the priceless love of the angels; that death is but a change of conditions, and that the way has been opened for communion with the precious one whose body they have laid away in the grave. No one who has never had this experience can realize the wonderful joy that the knowledge of spirit communion brings to the stricken heart. Hope and faith in the promises of Christianity—even the firm belief in a resurrection to life everlasting, and a home in the fabled heaven of the Church, brings no comfort like this—the positive knowledge that your dear one lives, and comes to gladden your heart with that knowledge.

A message written between slates, locked and sealed—the slates prepared by one's self and not for a moment out of one's hands or sight, ought to be conclusive evidence to any fair mind of the existence of an independent intelligent, though unseen, power, capable of communicating with mortals. This evidence has come to thousands through our mediums for this phase of spirit manifestation, and may be witnessed by any reasonable person, in this city, who will take the trouble to investigate. When this message comes in the familiar hand-writing of some loved one who has passed to the other shore, and also bears internal evidence of its genuineness, what sense is there in attributing it to anything else than what it purports to be? "I am your mother, and I come to prove to you that I still live and love you," appears written between slates held in the hands of the son, in that mother's familiar hand, with her name in full, that the medium never knew. "Go away from me; you are the Devil," says our Adventist friend; "my mother is sleeping in the grave waiting for the resurrection!" This is a funny world.

—A subscriber at Utica, Pa., writes, enclosing \$5 for ten trial subscribers: "I like very much the GOLDEN GATE, especially your 'Editorial Fragments.' May good angels keep you in the 'physical harness for long to come, and inspire you to continue faithful and true.'"

SHE TAKES IT ALL BACK.

To the Spiritualist, familiar with the manifestations of psychic power, it matters little now what Maggie Fox might say for or against the facts of Spiritualism. Hence the recantation of her confession, an account of which we elsewhere copy from the press dispatches, will have but little weight.

It out turns just as we surmised at the time, that the poor, weak woman, with mind shattered from strong drink, sick and in want, became an easy victim to certain designing persons, who sought to crush out Spiritualism, and at the same time speculate on the excitement that they hoped would follow her confession. She now makes a strong denial of all her statements, and affirms her faith in Spiritualism.

If the poor woman, with kind care and treatment, could now be induced to abstain from all intoxicants, she might yet rise to the level of an honorable womanhood. Her punishment has no doubt been great, and it is sincerely to be hoped that she will profit by the lesson. The Spiritualists of the world should send out to her their kindest thoughts to strengthen her in her good resolutions.

MR. COLVILLE'S WORK.

On Sunday last Nov. 17th, W. J. Colville commenced his regular Sunday work, in College Hall, 106 McAllister street, at 10:45 A. M. The platform was profusely decorated with several choice varieties of chrysanthemums, the music was very good and the general atmosphere radiant of good feeling. The large audience was a very appreciative one. The lecture was prefaced by a beautiful invocation, and followed by a fine improvised poem on "The true Spiritual Gospel." The sentiments expressed were in full accord with those presented in the last issue of the GOLDEN GATE both in editorials and criticisms. The lecturer refuted the sophistries of atheism and declared that not a day passed but gave some fresh evidence in favor of a spiritual theory of the universe. Evolution confirms the true gospel which is good news and glad tidings for all people, and as such can never be restricted to a record of any events confined to spiritual place and time. As the spiritual gospel is revealed to the prophets of this new dispensation of truth it dismisses all unworthy thoughts of God, and gloomy visions of the hereafter; at the same time it can palliate no offense against conscience, or palliate any error. All can be healthy and happy here and hereafter, but only in proportion as they learn to lovingly obey the all-wise law of universal love.

In the evening at 7:30 there was again an excellent attendance; "Facing the Sphinx," was the topic of the lecture which greatly pleased the author and all friends of the valuable book bearing that title noticed in last issue of GOLDEN GATE. The symbols and beliefs of the Egyptians, and their influence on Christianity is always an interesting theme.

Such writers as Gerald Massey, have done much to explain the astronomical references, but it needs some more penetrative teachers than who have yet written extensively on these questions to get back of the sodical myths and touch the bed rock of spiritual meaning far beneath. As some persons always speak scoffingly of antiquities, it would be well for such to learn something of the remote civilization of mankind, to which science is daily bearing testimony, and learning somewhat of the wisdom of the past learn to crack the nuts in bibles and then throw away the shells after discovering the kernels. The great vice of so called radicalism is that it is ridiculously superficial and dismisses with a sneer, what contains essential truth valuable to all humanity; nevertheless the time has come for a great overthrow of the treasures received from past ages, as rubbish as well as gold has been preserved in popular traditions. The chief merits of the many works treating on symbolism, etc., from an ethical standpoint is that they tend to proclaim the universality of truth and thus break down the superstitions of partisans.

Mrs. Farrington has done a good and useful work in writing and publishing "Facing the Sphinx," which contains so many interesting allusions to great events, and extracts from brilliant writers that it is almost impossible to review the whole in one lecture.

On Monday Nov. 18th, W. J. Colville's public class for instruction in Spiritual Science, opened at 2:30 P. M. An interesting lesson was given in answer to questions.

BAZAR FOR THE BENEFIT OF THE ELSMERE FREE KINDERGARTEN.—A bazaar for the purpose of procuring funds for the purchase of Christmas presents for the children of the Elsmere Free Kindergarten, will be held at the residence of Mrs. J. B. Rider, 2513 Folsom street, Saturday evening, December 7th. A number of beautiful and tasty articles will be on exhibition and for sale, including many suitable for holiday gifts. They will be disposed of at very reasonable prices—at lower rates than they can be bought for in the stores of the city. Donations of additional articles for the bazaar will be thankfully received; and persons desirous of aiding the good work being done by the Ladies' Elsmere Club, by making donations of suitable articles to the bazaar, can leave them with the Secretary, Miss Lillie Hill, 117 Leavenworth street, or with any of the ladies of the club. A literary and musical program of more than usual excellence has been prepared for the occasion. Among those taking part will be the ever-popular humorist, Dr. Thos. L. Hill. Refreshments will also be liberally provided for all attendance. As quite a large sum is needed to procure suitable gifts for all the children of the school, it is hoped the donations to the bazaar will be numerous, and the attendance thereupon overflowing; and also that the sales of the lovely articles that will be on exhibition will be speedy, lively and exhaustive.

—The first of the regular courses of twelve lectures announced on the circulars, was given yesterday (Nov. 22d). The lessons will continue every Monday and Friday at 2:30 P. M., till further notice. On Sunday next, Nov. 24, at 10:45 A. M., W. J. Colville's subject will be, "The true Spiritual Gospel—its theory of miracles;" 7:30 P. M., "Where and what is the human soul, is it in the corpus callosum?" All seats free. Collections to defray expenses.

DO NOT KNOW.

It seems to us that some people calling themselves Spiritualists are quite as much in the dark regarding the province of the disembodied, as are those who refuse the New Light, believing it but the illumination of turning brimstone. We refer to those individuals, who in their zeal and determination to make Spiritualism practical, would have the other world turn detective and give its special attention to the discovery of crime. Now, one of the teachings of our philosophy is that all taking of life is a crime, whether under sanction of our laws, or by the midnight assassin. If one's offices of detection call for life in explanation, our places of detention call for reformatories, are such labels upon the name, that a term of years, long or short, is but a school and a graduation in depravity—a confirmation of all evil tendencies they are supposed to correct. Spirits that take an interest in the affairs of this world know this; some of them also are doubtless win-winners of crimes, but whether these witnesses have ever communicated with mortals from their side of life may not be known; and to prove the identity of a spirit who might name the author of a crime, would be something quite as difficult as essential.

In proportion to the vast multitude of invisible souls, probably as many are interested in mundane events, as is a corresponding number of mortals in the affairs of other lands, which is not great in either case. Those best informed do not mingle with the public throng on our streets; neither do the more intelligent and wise spirits with the myriads of disembodied souls that live and move in the earth's atmosphere and to whom all queries regarding the whereabouts of hunted criminals are unwillingly put, and who are no more capable of correctly answering such questions, than are the gamins on our streets. There are but two instances of crime being revealed by spirits: one is by the victim's own self, and the other to save the life of an innocent person.

WHY DO THEY SO?

In this age people think they have gone a great way and learned much, and so they have, and for this very reason they have much more to learn. There are heights and depths of knowledge, between which is the superficial realm in which the few favored of Fortune, and those not so favored, live, the one class in happy indifference, the other in wretched solicitude and fearful apprehension. The latter are awake in every fiber, but may not obtrude themselves upon the former class, whose senses are drowsy with luxury and refined indolence. Society men and women have great opportunities, for what society inaugurates the world sanctions and adopts; and society people are never deemed eccentric, only original.

A contemplation of the fashionable world must suggest to the thoughtful mind a line of thought similar to that lately expressed by Bishop Huntington, who says:

"Is it not a little too bad, in a time when there is so much fact to be learned, so much work to be done, and done better than it is, so much wrong to be righted, so many burdens waiting to be eased, so many noble enterprises to be set forward, that ladies and gentlemen of faculty and information should array themselves sumptuously, and go to meet each other again and again, and stay together for hours, only to look at each other with without significance, and hear sounds without sense; to see unreal mannerisms and hear commonplace speech; to exchange greetings with the dearest friends only on a crowded staircase, as the two processions up and down meet and pass. To eat and drink what could be eaten and drunk with far more comfort and safer digestion at home; to say what one only half feels to persons whom one does not half like, on a subject that one does not half understand; to pick a way between civility and falsehood, or wade through a muddy mixture of both; to cover disgust with a smile, inward protest with outward assent."

Why, oh! why, will rational beings thus little and dwarf their souls and squander Earth's golden hours?

IMPUTATIONS.

Dr. Northrup shows that the imputed guilt of Adam cannot make men sinners: to which the *Christian Register* adds: "There is another point equally true, that the imputed righteousness of Christ cannot make them saints." We will add that imputation makes *nothing* true or false.

The world is accustomed to call those saints or sinners who comply or differ with what is popularly termed religion; it does not yet permit one to find religion outside of creeds nor to enter Paradise without priestly mediation. It assumes, this religion, to know all about Heaven and Hell; it makes these localities bounded by so many cubic feet, capacitated to accommodate a limited number, yet damns those so unfortunate as not to find a place within the former's precious walls. Hell is more capacious, as would naturally be supposed, since so few can get into this place. Room is hopeful: wherever there is a field to move and work in, there will good be done; and whether the workers be one or many, the result will be the same in the end. When the imputed righteousness and imputed sin comes into use in those repated conflicting spheres, we doubt not there will be a passage opened between them through which souls will pass each other who find themselves assigned to the wrong place; find that affect the truth of the state within each human breast; that so-called Hell may afford better opportunities for becoming a good man or woman, than may heaven for growth to angelhood. When this world becomes wise and tolerant regarding the fitness of souls for future condition, leaving the unknown to the unknown, whose power and grace works in all lives to all good through all conditions.

EDITORIAL NOTES.

—C. P. L.—Will notice your beautiful page next week.

—Mrs. J. J. Whitney will not move into her new rooms on Kearney street until the first of December.

—Dr. D. P. Kaynor, of Chicago, one of the old workers in the field, dropped in upon us last Monday, on his way to Southern California.

—We shall publish in our next issue a small diagram of Mr. Williams' Ortega Rancho, as mapped out into small fruit farms, adjacent to Summerland.

—On Thanksgiving Day, at 7:45 P. M., Thursday, November 23rd, there will be a grand musical service, with special lecture by W. J. Colville, in College Hall, 106 McAllister street.

—Thanksgiving Day, Thursday, November 23rd, W. J. Colville will conduct a special service, at 2:45 P. M., in Blandling Hall, Webb Avenue, Alameda. Everybody invited.

—Our printers and proof reader have had an awful struggle with the Scotch poem on our eighth page. The author may congratulate himself that we have not made a worse job of it than we did.

—Mr. and Mrs. Fred Evans entertained a number of friends at their new and pretty home, 424-1-2 Blanding street, on Thursday evening. It was a sort of house-warming or return soiree, and was highly enjoyed by all present.

—Dr. Robbins, 317 Stockton street, is warmly indorsed by James G. Clark, as a remarkable healer and scientific electrician. Mr. Clark was threatened with congestion of the lungs, and one treatment by Dr. Robbins made him good as new.

—A Colusa subscriber, writing to renew his own and daughter's subscription for another year, kindly says: "We can't get along without the 'GOLDEN GATE.' God bless the GOLDEN GATE" and all those who are connected with the office."

"The Morning Times," of Oakland, is one of the few papers that treats Spiritualism with the same degree of respect that it does other religions or otherwise. Its report of Mrs. Nickless' lecture at Grand Army Hall, last Sunday, and we may add, its reports regarding of Spiritual meetings, are all that any Spiritualist could desire. The *Times* is a first-class newspaper, and should receive a liberal patronage.

—Bro. Samuel D. Green, of Brooklyn, N. Y., writes: "The cause maintains an evident interest here as evidenced by the full attendance both at the Conference and Sunday meetings. Brother J. W. Fletcher proves with himself and guides a powerful magnet for the cancellation of the very convincing messages from the dear ones gone before within the veil and the lectures are replete with gems of logic and eloquence in our beautiful 'Philosophy.'"

—W. J. Colville's lecture on "Looking backward and Forward," in the Oakland Synagogue, drew out a large audience last Sunday afternoon in spite of the heavy rain. On Sunday next, (Nov. 24), he will lecture at 3 p. m. on "The True Spiritual Gospel." Class in Spiritual science meets every Tuesday at 2:45 p. m. Lecture on Theosophy, Thursday, 7:45 p. m. Classes in Alameda meet in Blandling Hall, Webb Avenue, Tuesday, 7:45 p. m., and Thursday 7:45 p. m.

—On Saturday evening, November 16th, a very pleasant entertainment was given at 106 McAllister street. Songs were very finely sung by Mrs. McCarty, Miss Wadham, Miss Van der Zeip and W. J. Colville. Mrs. Shipley officiated in a brilliant manner as pianist and accompanist. Mr. R. H. Whiting played superbly on the cornet. Miss Nelson and Mrs. Shipley delighted all with fine recitations, and W. J. Colville gave a telling inspirational poem on subjects suggested by the audience. After the musical and literary program, refreshments were served and social converse enjoyed. All went away expressing themselves as delighted.

—A miserable trickster, who announced himself as Dr. Chas. (in very small letters) Slade (a big capitals extending clear across the handbill), and his company of English mediums, swindled a Santa Cruz audience, a few days ago, out of a goodly sum, under the pretext and promise that wonderful manifestations of spirit power would be witnessed. Every intelligent Spiritualist knows that the name of the great medium is Dr. Henry Slade, and not "Charles;" also that all such loud sounding pretensions are invariably the methods of tricksters to pull the public. Dr. Dean Clarke warned the public against these pretenders, still many unheeded the warning and are living illustrations of the old adage, "a fool and his money," etc.

St. Andrews Hall.

EDITOR OF GOLDEN GATE.
The meeting of the Union Spiritual Society at this hall on last Wednesday evening was crowded as usual; notwithstanding the bad weather, the audience was composed of thinking and intelligent people, all eager to get tests from the spirit world. The meeting was opened by a song. "The ever green Shore." Mrs. Meyers then took the platform and gave an inspirational invocation, after which she gave an inspirational poem. After Mrs. Meyers, Mrs. Briggs introduced the little flower girl who will on some future occasion make flowers for the benefit of the audience. Mrs. Price followed, with a few words on the subject of the soul, and of Spiritualism and Mediumship. The audience then formed into several large circles and the following medium gave a large number of tests. Mrs. Hendee, Mrs. Price, Mrs. Ellis, Mrs. McCann, Mrs. Price, and Mr. Ewens. The meeting closed at 8 o'clock to meet next Wednesday evening at 8 o'clock. No. 111 Larkin St.

EARTH BURIAL.

It is needful that the false sentiment regarding the disposition of our dead should undergo a complete revolution. There could probably be no better aid to this end than a general investigation of the mortuary records of the towns and cities of the globe, by proper officials; the facts and discoveries of whom should be given all possible publicity. An hundred or so years ago this was not so much a matter of importance as now, with a greater and increasing density of population, by virtue of which a great portion of the habitable earth is fast becoming a mass of putrifying corruption, that will involve at no distant time the world in pestilence, woe and desolation.

The recent official return on the condition of the London cemeteries is, or should be, sufficient to cause all reasonable persons to cry out for the crematory. In Brompton Cemetery, with an area of twenty-eight and three-fourths of an acre, there have been buried in less than fifty years, one hundred and fifty-five thousand bodies. In Tower Hamlets Cemetery, with twelve acres less, in about the same time, the number is two hundred and forty-seven thousand.

When it is remembered how perfectly unfitted the soil of these districts is for burial purposes, together with the means so largely employed for preventing speedy decomposition, one may readily imagine the danger that menaces those above this still increasing mass of sub-pollution.

Multiplying the condition of the London suburbs by several hundred thousand more, and then ponder the product! Talk about sanitary regulations, when our public health laws are violated thus, and the air and water poisoned as a result of the superstitious custom of body burial! When pestilence stalks abroad, it is said to be planetary influence or Divine wrath!

DEATH.

If there is a senseless word in our language it is death. Death is to die, but as nothing dies, why do we use it? We see continual change of form and combination of substances, but we never lose sight of anything, chemically speaking. We, the so-called living, are ever changing; eternal Nature is never two days the same; the sky, earth, and all therein, are ever putting off and taking on, but they pass not away.

Cœur de Leon was as much himself in the thimbleful of dust that was found in the coffin that enclosed him in the Cathedral of Rouen, as he was when he walked the earth in all his courage and power ages before. "The tomb is but the robbing-room. The living, thinking spirit soars upward to realms of never-ending life, O, scientists, let us live in view of things seen, but let us not fall to live also in view of things unseen. I am soon to go hence. I have pondered the problem of life and sounded the depths of free thinking. Science will make fortunate discoveries in material realms, but it will go wrong, believe me, if it be not controlled by a luminous ideal." And who ever spoke more beautifully and clearly of the luminous ideal than Victor Hugo? Ah! it is, indeed, the "luminous ideal" the world needs, but instead it cherishes the dark one—death.

True, darkness is one essential state of life, as are clouds to the earth's fertility. We lie down in darkness to slumber that the forces of our being be renewed for the coming new day. The grave is the receptacle of our exhausted physical forces; the spirit whose purposes they no longer subserve, slumbers not, but mounts upward to new fields of life and labor where *change* is ever at work, as here, but *death* is not spoken.

Gleanings from the Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Through the turmoil of business hours comes the whisper of Love to His creation, urging the human spirit to take from toil more time for mingling with its kind in the congenial atmosphere of social blending, where it will find its affection reflected and shared by others. Therefore, on Sunday, the apt replies to the general question, "What is the highest form of Love?" and the many judiciously presented words of wisdom, evidenced that the scholars had been giving the Lyceum topics some thought.

The subject for next Sunday as announced by the conductor, Mrs. Addie L. Ballou, will be: "Who was the originator of the Lyceum, and why was it founded?" The new reward of merit cards that were distributed found favor with the scholars, who were prompted to retain them with the promise of the conductor that they should come to their credit in the Lyceum.

The leaders' meeting was a large and interesting one, several topics designed to increase the activity of the Lyceum being taken up. One of these was the formation of the committee whose members in the near future will be designated by the conductor, and whose duties shall be the formulation of a constitution and by-laws founded upon the Lyceum manual recently adopted. The coming bazar and entertainment to be given at St. George's Hall, 909 Market street, on the afternoons and evenings of Nov. 29th and 30th was a rather important topic. The Lyceum aid society asked that all the pupils and friends of the Lyceum be requested to bring some little inexpensive article to the Lyceum next Sunday morning to be placed in the fishing pond, which will be one of the features of the bazar. The committee's programme reported such progress that gives fair promise of a pleasant and varied entertainment on both evenings. It will meet in the Lyceum room at nine o'clock next Sunday morning to finish its work as nearly as possible, and the society will hold two meetings, Tuesday and Thursday, at the residence of the President, Mrs. A. E. Fossett, corner Jersey and Noe streets.

Other contributions for the bazar can still be left with Mr. J. J. Owen, of the GOLDEN GATE, Mr. J. Schlesinger of the *Carrier Dove*, Mr. C. H. Wadsworth, the Lyceum treasurer, No. 120 Eddy street, or any other person who will be guarantee for such articles reaching their aid society.

A young people's literary society is another project under consideration by several of the pupils, and may prove a wise means of harmonizing many spirits in congenial exercises.

On the evenings of the bazar the public is invited to assemble promptly at 7:30.

W. J. KIRKWOOD.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE.

Notwithstanding Sunday was a rainy day, the most interesting of any of the afternoon meetings

was held. After Judge Collins had made the opening remarks, Dr. J. M. Temple took the platform and surpassed all former efforts in giving most tangible evidence of the presence of spirit friends to many in the audience. We believe that this young gentleman will become very popular as a platform test medium in the near future. Mr. Jennings made his first attempt at giving tests in public and did very well. Mrs. Miller made the closing speech and was interesting as always. In the evening Prof. Dawbarn delivered one of the best lectures he has given before the society. The subject was handled in such a forcible and logical manner and the ideas were so new to most people present that it was the wish of many that he should repeat it at some future time. Also Mrs. J. Hendee gave some platform tests, also Mrs. Miller.

S. B. WHITEHEAD, Secretary.

St. George's Hall.

EDITOR OF GOLDEN GATE:

St. George's Hall, 909 Market street, was well filled on Sunday at 11 A. M. After the music and invocation, Prof. Ewens recited a poem, "About Ben Adam," and gave many tests, which were gladly acknowledged.

Col. Collins, President of the Progressive Spiritual Society, gave a fine address in favor of the brotherhood of the race, etc. Mrs. Hendee, whose large experience in mediumship renders her the peer among women in the profession, gave an entertaining address and much encouragement to several persons in the audience, besides words of cheer to all present. Mrs. Miller gave one of her enthusiastic speeches, and recommended all to attend the benefit social tendered to the management of these meetings, on Saturday evening, the 23d of the present month, up stairs, in the same building.

Mrs. White was controlled by Mrs. Eliza McKinley, to make a beautiful speech. Mr. Dean made excellent remarks. Sweet music by Mrs. Rutter and Mrs. Cook, with appropriate words from the choir, closed the meeting, to meet again next Sunday morning in the same place.

Sunday evening, last, concluded the course of lectures by Mrs. Edith E. R. Nickless, in St. George's Hall. Owing to the inclemency of the weather, the attendance was not as large as usual, the large majority being gentlemen, there being but one lady present beside the speaker and organizer. The guides of Mrs. Nickless lectured on the duties of Spiritualists in the promulgation and advancement of the truth they had received of the phenomena and philosophy of Spiritualism. After the lecture, Dr. Mansfield, the oldest public medium in the field to-day, made a few remarks relative to his early life as a boy and medium, and the persecutions he had endured by being a believer and promulgator of spiritual truths. The tests by Mrs. Nickless were unusually interesting, and all were recognized by those receiving them. In December, Mrs. Nickless is engaged to lecture for the Spiritualists at Santa Cruz.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists met last Sunday to hold their usual meetings, Dr. Macosford presiding.

There was a very fair attendance at the afternoon service. A poem was read by the president, singing, remarks and experiences were given by the congregation. Circles were next in order, and a number of tests were given and recognized. These meetings are of great value to all who see fit to take advantage of the privileges to be enjoyed each Sunday afternoon.

At the evening service there were not so many present as usual, owing to the stormy weather. After singing a Spiritual Philosophy, a poem was given by the president, Angel Lillie, Dr. Temple then occupied the platform for the remainder of the evening. Quite a number of tests, also names were given and recognized very readily. All seemed much interested and satisfied with the proceedings.

Next Sunday evening Dr. Dewey has promised to be with us and give tests. All are cordially invited to attend. Doors open at 7 P. M.

MRS. DAVIS.

The Cause in San Jose.

EDITOR OF GOLDEN GATE:

Many times during my stay in Oakland, the past year and a half, I was asked the question, "What are they doing in San Jose in the way of spiritual meetings?" As I was present at one yesterday, I will give your readers a brief synopsis of what transpired at G. A. R. Hall, on first street:

Meeting opened at regular hour, Bro. McClellan in the Chair, by singing the familiar hymn, "Over There." Mrs. Stone was then introduced, and, after giving an invocation, gave a very interesting lecture under control, the subject being, "Rock of Ages." This lady has only been a Spiritualist for about a year and is progressing rapidly in her mediumship. Brother McClellan then read an original essay, which was good. Mrs. Carrie Downer also gave us some good thoughts.

Mrs. Bigelow being called on, made a few remarks and recited a poem, which was well received. Mr. Moore and several others, gave us a few words of cheer and encouragement, and after another song was sung the meeting adjourned until next Sunday. These meetings are what was formerly known as the Psychic Circle, but are composed of Spiritualists.

On next Sunday Mrs. Knowles will preside and also give a lecture or paper on "Why I am a Christian Spiritualist." The regular society of Spiritualists have their meeting in the evening and generally have a good attendance. Mrs. Carrie Downer has occupied the platform for some time and I believe has been engaged for this month. The Lyceum has been re-organized and has been named the Spiritualists' Progressive Lyceum (or Sunday school) and is well attended. Yours fraternally,

Mrs. H. L. BIGELOW.
857 Orchard St., San Jose, Cal., Nov. 18, 1889.

In private life, and in all life, the best motives to action are those which lie outside of self and its supposed interests.

Summerland Notes.

EDITOR OF GOLDEN GATE:

Summerland is growing and rejoicing. Mr. Harriman of Canaan, Vermont, has arrived and is delighted, and will send for his family at once.

Mr. Andrew W. Beaton, of Springfield, Illinois, arrived last week; is very much pleased, and will abide with us. He is the advance guard of some others.

Mr. W. B. Morris and family will arrive to-morrow, having stopped two days in Los Angeles. Mr. Morris is from Medicine Lodge, Kansas, and is the father of our contractor and builder, J. W. T. Morris.

Mrs. Mary Cawker, of Denver, Colorado, arrived Friday, and is negotiating with the contractors for a building containing two store rooms, with sixteen bed rooms above, which will fill a long felt want. She says she will have it completed in six weeks. This will provide better accommodations for visitors.

The first steps for a public school building have been taken, and we hope ere long to announce its commencement, although there is a district school house on one side of the Rancho, at which our children attend; yet we want a school of our own, where no false doctrines are taught, and we intend to have it.

Will. C. Hodge, of Wisconsin, who came here to see, and for his health, is so delighted has concluded to remain and give us a lecture every Sunday. His lecture to-day had double the attendance of his first, many coming from Carpinteria and Santa Barbara.

We were all delighted with the letter of Mrs. Scott Briggs, in the GOLDEN GATE of the 9th, she having been identified with an opposition scheme, and with the paper in which the attack on our beautiful Summerland was made. Her words of praise have a double meaning to us. The angel world is at the head of this movement, and, rest assured, the truth will prevail. Fraternally,

HENRY B. ALLEN.
SUMMERLAND, CAL., Nov. 17, 1889.

She Did it for Coin.

A dispatch to the San Francisco Chronicle, dated New York, Nov. 19th, is as follows:

"Maggie Fox, one of the leading Spiritualists, who recently recanted and gave a detailed exposure of the tricks of the Fox sisters in Rochester over forty years ago, and of the devices which she and others afterward practiced in this country and in England, has now made a confession that she was bribed to commit the fraud of exposing Spiritualism by several clergymen."

"Would to God," she said yesterday, "that I could undo the injustice I did to the cause of Spiritualism. Under strong psychological influence of a person inimical to Spiritualism, I gave expression to utterances that had no foundation in fact. This retraction and denial have not come about so much from my own sense of what is right as from the silent impulse of the spirits hostile to the treacherous horde who held out promises of wealth and happiness in return for the attack on Spiritualism, and whose hopeful assurances were so deceitful."

"When did you decide to explain the position which you took, or were forced to take, in the alleged exposure?"

"It is not of recent date," she replied. "It was months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but try as I might an irrepressible spiritual influence urged me to this course with great vigor."

"What cause led up to your exposure of spirit rappings?"

"At that time I was in great need of money, and persons whom for the present I prefer not to name took advantage of my situation."

"What was the object of the persons who induced you to make the confession that you and all mediums traded on the credulity of the people?"

"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves and get up a great excitement, as that was an element in which they flourished."

"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

Women who are the least bashful are not unfrequently the most modest; and we are never more deceived than when we would infer any laxity of principle from that freedom of demeanor which often arises from total ignorance.

The most precious of all possessions is power over ourselves; power to withstand.

ANNUAL MEETING.

Office of the Golden Gate Printing and Publishing Company, Suite 43, Flood Building.

SAN FRANCISCO, Nov. 7th, 1889.
The Regular Annual meeting of the Stockholders of the Golden Gate Printing and Publishing Company will be held at the office of said Company as above, on Saturday, Dec. 7, 1889, at 2 o'clock P. M. Said meeting is hereby called for the purpose of electing six Trustees for said Company, and for the transaction of such other business as may be necessary.

MATTIE P. OWEN, Secretary.

A GREAT CONVENIENCE.

Experience proves that a great deal of human suffering can be overcome by the external application of electro-magnetism. We see that Dr. Scott (known throughout the world for his deep study of this subject) has been able to combine in a popular, porous plaster, the principles of electro-magnetism, so that most diseases can be cured or the pain alleviated.

By placing this plaster on the part of the body affected, such diseases as Rheumatism, Neuralgia, Pleurisy, Bronchitis, Asthma, severe coughs and colds in the chest, as well as kidney troubles, can be cured. The Doctor recommends, in connection with the plasters, his electro-magnetic Insoles; and to introduce his electric plasters, he will send a pair of Electric Insoles FREE to any one who will forward one dollar to Dr. Scott, 842 Broadway, New York City, for four of his plasters. Heard appears in this issue of our paper; read it carefully. Absolute confidence may be placed in the Doctor's offer. He is well known throughout the United States among Druggists and all the Commercial Agencies. If you have any kind of a pain about you, no matter what it is, you will find the plaster (especially if used in connection with the Insoles) will relieve you, and in ninety-nine cases out of a hundred, absolutely cure you. It is, indeed, a great convenience to be cured in this way, as it saves all the annoyance which comes from taking strong medicines, and enables you to attend to your daily duties while the process of curing goes on in its quiet, painless way.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 23, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

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PUBLICATIONS.

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[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE

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—{ OR THE }—

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NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS
will meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cent. The Library and Reading Room of this Society is located at 431 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M. Meetings for Conference and Tests are held Sunday at 2 P. M.

THE CHILDREN'S PROGRESSIVE LYCEUM
will meet every Sunday at 12:30 A. M., in Fraternity Hall, Pythian Castle Building, Nov. 29th and 30th, Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

CIRCLE OF HARMONY—MEETS EVERY SUNDAY at 11 A. M. in St. George's Hall, 909 Market street. Mediums and speakers especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening at 7:45 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., in Fraternity Hall, Oakland, corner of Seventh and Peralta streets. Everybody receives a welcome.

MEDIUMS' MEETINGS—SATURDAY, NOVEMBER 23d and 30th; also December 1st, 8th and 23rd, at Grand Army Hall, 419 Thirteenth street, Oakland. Doors open at 7 P. M. All invited.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 P. M.

OAKLAND SYNAGOGUE, THIRTEENTH AND Clay streets. W. J. Colville lectures every Sunday at 2 P. M. Class instruction every Tuesday, at 2:45 P. M., and Thursday, at 7:45 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 23rd, at 2 o'clock, a Bible Class will be welcome. Held at Home College, 324 Seventeenth street. All will be welcome.

COLLEGE HALL, 106 McALLISTER STREET, Sunday, at 10:45 A. M. and 7:30 P. M. All seats free. Collection.

WEBB AVENUE CHAPEL, NEAR PARK ST., M., and Thursday, at 2:45 P. M.

EDGE MOOR, DEL.

B. F. POOLE, Clinton, Iowa—Dear Sir:—Your melted pebble spectacles are perfection. Your magical compound for eye-wash, with the spectacles, have done wonder for me. I wish you success,

Very Respectfully,
MRS. E. S. ADAIR.

ATLANTIC, IOWA, Jan. 6, 1889.
MR. B. F. POOLE, Clinton, Iowa—Dear Sir:—I have used several bottles of your catarrh cure, and have found the remedy the best I have ever used. So dangerous is the disease and so sure are its workings toward other troubles, that to any one suffering with catarrh, they should procure your remedy at once and begin its use. My health is fully restored, and my deafness entirely cured, by using six bottles of your catarrh remedy. I can recommend it to everybody as a great medical discovery.

Yours truly,
HORACE BAKER,

One Thing and Another.

EDITOR OF GOLDEN GATE.

In a recent number of your ever welcome paper, I came across an article that interested me very much because it touched somewhat my own experience. The writer invited those having similar experience to correspond with him, but I neglected to take his address before the paper went forth again on its mission of love to other hearts, so I presume on your space instead. The writer referred to gave a fine account of leaving his material form and ascending to great height, where a ring of wondrous light attracted his attention, and it was that which interested me, as I have been conscious of passing through space with a rapidity that could not be calculated, though at such time my form was asleep, which might give rise to the idea that what I experienced was a dream, but it was not so, as dreams belong to the earth's atmosphere, and I conclude they are many times the imperfectly photographed occurrences that take place somewhere. I find the mystic realm is strangely peopled, and casts many queer shadows on material brains, the chemicals of which during sleep, are not fully active, as the office is closed and the operators gone away, in quest of the higher magnetic life which is never lacking in the Universal Laboratory. I will speak of one return from the far away. I was in a land of light, and coming earthward. I was not alone—and I think they who are bound to material forms never do journey so far alone. The rapidity with which I passed through the air was most surprising. I felt as though I parted the ether with a mighty rush. I was at ease and happy, yet when I neared the earth's atmosphere I was conscious of cringing, entering it. I seemed like one in a dark tunnel, and almost unconsciously leaned closer to my companion. I felt with the darkness, a coldness. Our speed was not slackened, and on reaching my destination I was not conscious of passing through materiality to reach my form, and the moment I, the soul, brought my full electric power to the material brain, I, the physical, bounded from my couch with no sleep shadows tangled in my eyes, and with full consciousness that I, the soul, had been in the far away. I have many times seen the souls of those whom I knew had not unmoored from material shores, have also conversed with them and received answers I afterward proved correct.

In No. 15 of the GATE I noticed another article from an earnest soul who quotes from Scripture and asks some heads to answer, which I shall not attempt to do, because I touch not the heights of wisdom he did, yet I can think aloud and not label my thoughts undisputed truth. The quotation was this: "Verily, verily, I say unto you, you must be born again to enter the kingdom of heaven." The writer asks how many embodiments it will need for a soul to reach the kingdom of heaven. I doubt if anyone can give the exact number, though I do believe there is an exactness that is mathematically so, that completely settles all questions relating to souls and their experiences in the many winding paths of material existence. I believe too, that all souls belonging to a planet are treated alike, there being no injustice in the Creative Mind.

As I write, there comes to me an odd thought which I will attempt to write out. Are not all planets mathematically based on some number, that is to them the mystic number, that runs with a governing power through the destiny of the same, and acts on all souls attached thereto by virtue of their first embodiment? Now, if such be true, and the mystic number of this planet being seven, as many assert, would not souls actually belonging here be obliged to return to the field of contest seven times before the full laurels were won? Of one thing I am sure: I do know that no one can be said to have gained the Kingdom of Heaven, which I believe to be first, condition, and secondly, place, until they have reached that white soul condition, when the dove of peace broods ever and ever in the souls of holy of holies. No one can hold in their hearts aught of bitterness towards another and be ready for the Kingdom, nor can self fill all the rooms of the soul, and at the same time love for humanity abound. Surely our feet must press earth's shores until all of lesser good is outgrown, and we stand beneath the divine hallow. Much of discipline the soul needs to make it masterful, and much strength one must have gained to hold the tide of thought in pure and uplifting channels. I believe it to be the duty of every true Spiritualist to give to the atmosphere of this planet only pure and exalted thought, because every thought radiated is material, and must reach some brain through the magnetic power thereof, and reaching it must be an incentive either to higher or lower conditions. I believe we can do no holier work than to think beautiful thoughts, that are like white doves sent forth on mission of love. One who can thus live, has surely reached the Kingdom of Heaven; has been born again, born from materiality to exalted spirituality, which to me is the true meaning of the passage.

Now, I have not attempted to answer a single query, besides I think the writer answered them immediately after asking as well as "wise heads" could, when all must be a matter of opinion to each, until each proves the truth in a way that the soul can accept. I find that we can

grow to contrast the realm of truth, which as I understand, or rather, sense it, is removed from the earth atmosphere that is ever replete with mental lives radiated from material brains. Such lives, I find are vibrant with conjecture, and not settled fact. In the silence of my soul I can reach the higher tide, when all that is being stayed, and strengthened for that which is to come. At such times I am conscious of warring with many thought forms that are born in and radiated from material brains. They come before me in groups, one after another. Yet if I have the time to spare I can plough through and reach the higher tide, the peace echoes of which are music to my ears. I said to myself when I began this article, it should be short and concise, therefore I will leave many other thoughts unwritten and thus avoid apologizing to the editor, which seems something like doing what one desires and then asking Christ to forgive. In truth, COUSIN RUTH.

Nov. 7th, 1889.

A Secular Journal, "Broad Enough for Truth."

EDITOR OF GOLDEN GATE:

The Oakland, Cal., *Morning Times* of Nov. 12th, has as its editorial "A Word to Spiritualists." If the secular press throughout our land would deal as justly with spiritual meetings as Mr. Moffitt of the *Times*, the discrepancies now existing would soon be overcome and our managers of spiritual meetings could only afford to have the best talent in the spiritual ranks to administer from their platforms. There are none who regret the appearance of partially developed mediums before the public more than Spiritualists. The ridicule of the press towards everything that is spiritual, in the past, has prevented the attendance at our meetings of many who would like and are desirous of learning something of our philosophy. When the secular press takes the stand of the *Times* and says, "Our columns are broad enough for truth, always," the stigma now existing to the weak in attending our meetings will be overcome and all can enter a spiritual meeting without fear and trembling lest their next door neighbor shall see them and talk. The *Times* says:

"The best mediums in the world say that our climate is magnificent, perfectly harmonious for spiritual phenomena. Mott, the great materializer, once said: 'Along the California coast the angels seem to assume flesh and become visible to me with greater ease and frequency than anywhere in the world that I've ever been.' On Sunday night there was a magnificent audience at Fraternity Hall to be converted, if possible, yet you had there a medium whose power is confessedly in the developmental stage. His mental tests lacked that accuracy and power so often witnessed."

"Your faith has the climate to 'back it up,' and, besides, it has the testimony of learned psychic societies. Thousands of scientists, scholars, thinkers and men of the world have become converts to your beautiful faith. Whatever else may be said of you, your teachings are beautiful. Of course there are thousands of us here who do not believe in your faith. There are men who doubtless accept Emerson's definition that it is a 'rat-hole revelation,' but they are open to conviction. You owe it to yourselves and to the great anxious public to bring forth some of your greatest talent. We want to see some medium who will say to a visitor:

"Sir, your name is John Jones and I see the spirit of your brother Thomas at your side."

"We read of such tests in other places. Why is our climate slighted? Your experts say that it is here in our rare air and filmy sunshine that telluric influences conduce to communications: Everything here is *en rapport*, therefore the people demand as a right the presence of your best mediums. A medium who deals in generalities does your cause and the town no good. For instance, when our reporter asked:

"Where is the soul of Horace Greeley to-night?" and the medium promptly answered: "Yes. They say they think so." You can see at a glance that the reply was one that created doubt and confusion in the poor reporter's mind.

"All that we here say is said earnestly—yes, prayerfully, reverently, if you prefer. We simply believe in a smooth track for everything and everybody. Bring on your best mediums and THE TIMES will joyfully report his deeds. Our columns are broad enough for truth, always."

The following lines were found about fifty years ago written with a diamond on a pane of glass in an inn at Dublin:

Life is like a busy inn where travellers stay,
Some only breakfast and are soon away,
Others on dinner wait and are well fed,
The oldest sops and go to bed.
Long is his bill who lingers on the day,
He who goes the soonest has the least to pay.

Simply weed a man that he shall produce nothing evil, but never plant him, so that he shall produce something good, and what is he worth? If this be cultivation, the Desert of Sahara is the most cultivated spot on the globe.—*Life Thoughts*.

When a good resolution is formed beware of the tempter—he is then always nearest.

To be without friends is to find the world a wilderness.—*Lord Bacon*.

The Sermon on the Mount.

BY HUDSON TUTTLE.

The Sermon on the Mount is interesting as a compend of the teachings of Jesus Christ. It is pointed at by his followers as of incomparable excellence and fountain of morality; as a presentation of moral truths before unknown to man, and without Christ unknown. In that sermon he blessed poverty, the mourner, the meek, those who desire righteousness, the merciful, the pure, the peacemakers and those who are persecuted for the truth. He strenuously advocates the exact observance of the Mosaic Law, and pronounces it an eternal code. He defines fraternity and carnal love. He forbids profanity. Although sanctioning the Mosaic Code, and saying that he came not to destroy it, he did not endorse its iron maxims of an eye for an eye, but taught exactly opposite,—"non-resistance to evil; to love enemies, to do good to those who despitefully use you. He presented the ideal perfection of the Father for imitation. He taught that alms, fasting, and prayers should be made in secret. He discarded the treasures of earth and enlarged those of heaven. He commanded that no thought be taken of the morrow, presenting the fowls of the air and the lilies of the field as illustrations. He taught a large and universal charity; to judge not, that you be not judged; to do as you would be done by. At the close He intimated that He would hold the office of Judge of the world in the final day.

Around this most important chapter in the Gospel, gathers an impenetrable cloud of contradictions. Matthew says it was delivered on a mountain and records 107 verses; while Luke says it was delivered on a plain, and records but thirty verses. Mark and John omit it altogether. It thus becomes doubtful whether Jesus ever made such compend of his teachings. It is far more probable that his biographers followed the example of ancient historians and placed the speech in his mouth. Its doctrines are of purest morality but no new truth was given utterance. It is old wine in new bottles; reiteration of immemorial maxims. As an example the Golden Rule is especially referred to Jesus, and what truth can be learned by consulting the sayings of preceding sages. Tobit said, "Do to no man what thou thyself hatest." And Hillel, "Do not to another what thou would not he should do to thee; this is the sum of the law." Six centuries previously, Thales said, "That which thou blamest in another, do not thyself to a neighbor." Pythagoras repeated this sentence; but Socrates changed its wording. "Thou wilt deserve to be honored if thou dost not thyself what thou blamest in another." Still more remote, Confucius in China taught—650 years B. C.—"What you do not wish done to yourself, do not to others." Jesus said: "As ye would that men should do to you, do ye to them likewise."

The fatherhood of God was more vigorously advocated by the pagans than by the Christians. Hesiod and Homer called Jupiter, "Father of the gods and men." The Rig Veda says, "May the Father of men be favorable to us." Horace speaks of the "Divine Father" of the human race; Seneca, of the "Glorious Parent." The pagan sages also taught the brotherhood of man. Epictetus, Quintilian, Aulus and Seneca speak of this relation. Diodorus, earliest of the poets, says, "All men everywhere belong to one family." Meander says, "We have all one and the same nature." And Terence, "I am a man: nothing human can I count foreign to me." The Stoics completely anticipated the teachings of Jesus in regard to the brotherhood of man.

He uttered the doctrines of the Essenes, of whom, if he did not belong to that sect, he had imbibed all they had to teach. They despised riches; took no thought of the morrow; swore not under any circumstances; believed in being merciful, helping the needy, restraining the passions; in fidelity to all men, especially to those in authority; and always preserving the exact truth. They were rigid observers of the Mosaic law. There is a slight departure from the trammels of belief, but scarcely perceptible. He uttered no new truths; that was impossible. He gave moral maxims old as the ages. He made no new applications of old truths. His famous sermon combines the threads of morality running through Greece and Rome and the entire pre-Christian world. Everyone of his moral precepts can be traced to foreign origin, and preceding centuries.

The following incident was told at a conference recently by a good orthodox clergyman, which shows how little some people understand revival methods. Mother Van Cott had been addressing a large meeting. At the close, she went about talking to individuals. Among others, she spoke to a great Swede who had been listening to her. "Are you willing, my friend, to work for Jesus?" she asked. In great surprise, he replied in broken English: "I woot rather not. I have joost got a job on an ice-cream."

The dreams, the bright and beautiful dreams, of youth are sometimes realized in manhood, but, alas! only sometimes.

No beginnings of things, however small, says Plutarch, are to be neglected, because continuance makes them great.

ADVERTISEMENTS.

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GAINED 1st PREMIUM FOR greatest merit at the New Orleans Centennial & World's Exposition for refined and wonderful power of tone, elegance of design, and superb finish. Only piano endorsed by United States Commissioner from each of the States. Cases finely carved, rosewood finish—insert impenetrable rubber repeating action—three strings throughout of best patent steel wire—keys best ivory. Our new patent steel tuning lever, instead of wood, is made to exactly fit the stationary pin revolving thereon; thus the strings wind round the pins. After tuning, the pins are properly stretched and the piano can never get out of tune, the rest plank being of steel is not affected by expansion or contraction. This will be appreciated by all musicians. In city or country, it will stand 20 years without tuning and is good for 100. No other piano has this improvement.

Great strength & durability is another advantage. The four piano holes are made in wooden board and of solid iron inserted. The pins turn round in this board and cannot stand permanently in tune, and often crack and split, and become utterly, totally and entirely worthless as a musical instrument. A steel tuning device in no way affected by such casualties, and the sounding board is constructed that the piano will become thin or metallic in tone. They are always in tune and the expense of tuning is saved. This patent piano is worth millions and makes our piano the greatest in the world. It is not higher than other pianos. Buying direct from us, the largest manufacturers, you save \$20.00 to \$30.00. For \$297.50, you get a \$400.00 piano. For \$397.50, you get a \$500.00 piano. For \$497.50, you get a \$600.00 piano. For \$597.50, you get a \$700.00 piano. For \$697.50, you get a \$800.00 piano. For \$797.50, you get a \$900.00 piano. For \$897.50, you get a \$1,000.00 piano. 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[Written for the Golden Gate.]

Thine City 'Mang Thae Stars.

BY MARY RALPH FINECH.

A' ye that ha'e frins', an' ye that ha'e mane,
Coom gang a wee bit lang wi' us.
Whaur the summer day dreams if the e'ns fa' down
Amidst on the shinin' white sea;
An' o'ur shoon be as siler baptiz'd wi' the dew
Frae the laigh-binglin' barlot an' 'tars,
An' the glories o' heaven be o'er us a'
In that city o' Gowl 'mang thae stars.

We think ye ken nor cannae see why
That la' ha'e gawn coo frae o'ur aye,
But thae recriminations whan we fin' it forby
Wi' the blea rivenin' atween;
Wi' thae hairs o' o'ur youth an' thae bairns o' o'ur aie,
Whaur nae blid ha'e been fand frae thae wars,
An' 'thae widdin' wi' never shaw could frae thae snaw
In that city o' licht 'mang thae stars.

There'll be gowms as brack as Scotia can g'e
Whaur thae beater unken on the brae,
Wi' thae hawthorn an' thirist amid the bricht lines,
To licht us slang o'ur lane way;
An' upo' the laigh mountains o' an mihers stan'
As awn at hame on the scene,
An' aften the white ha's 'tarn us o' w'ang
Ty that city is coor 'mang thae stars.

FRANCETOWN, N.B., 1880.

Written for the Golden Gate.]

An Invocation.

BY JULIA F. CHURCHILL.

O! Thou Omnipotent and eternal One!
Whose presence like the gold-rod heard Sun,
Forever permeates all time and space,
With boundless love, the finite to embrace;
O! lift the veil that hides Thee from Thine Own,
That blind humanity may view Thy Throne.

Increase Thy power, oh! holy brooding Love!
Send Thine swift messengers from realms above,
To hasten the time when mortals shall behold,
In every soul Thy "Throne of Life," twofold;
Alid with us, oh! presence pure and fair!
That we, Thy higher grace, may know and share.

If Thou art God, Creator of the world!
If from Thy soul all life hath been unfurled,
Then all are of Thy life and soul a part;
From granite rock to the quaking heart:
Then is Thine active Presence manifest,
In all that germinates from Nature's breast.

Help us to know and realize Thy Life!
Thy Life is us, which strives to conquer strife.
For knowledge gives power to do and dare,
While ignorance pollutes the good and fair;
Oh! teach our hearts to feel that we are Thine!
That born of Thee our natures are Divine.

Illume our souls with love's most holy fire,
That we may quicken with divine desire;
To garner gems of Truth from day to day,
For those who blindly grope along life's way;
Till all mankind shall feel Thy impulse sweet,
Which leadeth evermore to Life complete.

The Prodigal Daughter.

To the home of his father returning
The Prodigal weary and worn,
Is greeted with joy and thanksgiving.
As when on his first natal morn:
A "rope" and a "ring" is his portion,
The servants as suppliants low,
He is clad in fine linen and purple,
In return for his penitent vow.

But, ah! for the Prodigal Daughter,
Who has wandered away from her home—
Her feet must still tread the dark valley
And through the wild wilderness roam;
Alone on the hill, her name resounding,
The mountain so dreary and cold—
No hand is outstretched in fond play
To welcome her back to the fold.

But thanks to the Shepherd, whose mercy
Still follows his sheep, though they stray,
The weakest, and e'en the forsaken,
He bears in his bosom away;
And in the bright mansions of glory,
Watch the blood of his sacrifice won,
There is room for the Prodigal Daughter
As well as the Prodigal Son.

My Soul and I.

What were you soul, before that you were I;
Were you by death some other name of death,
Unfettered from some other cage in some
Unquieted time (which I almost remember)
A coexistent quantity with atoms of the stars?
Or were you but a sign of Nature's breath
And had to have embodiment to make
Death possible?
O passion-bound, sorrow-torn soul,
Poor soul!

What have you gained, or what have you lost,
By wearing that's thy thrill?
Poor soul! what have you gained or lost:
Enough to pay the troublous cost
Of staying here—coming here at all:
And if you were a soul and I were I,
Why later journeyed you? was there not in vast space
A place more fitting for a soul?

Creed are true and you were fashioned by
The mighty Maker's hand, a thing uncreated as
The Maker's self, white-winged with countless
Million happy years to sing his praises in,
Why came you to mix identities with me?
To weary through the dust and soil of many years
To wash yourself in tears and die at last
Sore-wounded, sullied too, your white wings scorched,
Just for the slender chance of getting back
To where and what you were,
Poor soul.

—MADGE MORRIS, in "Golden Era."

Over Their Graves.

Over their graves rang once the bugle's call;
The searching schrapnel and the crashing ball;
The shriek, the shock of battle and the neigh
Of horse, the cries of anguish and dismay;
And the loud cannon's thunders that appal.

Now through their ears the brown pine-needles fall,
The vines run riot by the old stone wall,
By hedge, by meadow streamlet, far away,
Over their graves!

We love our dead where'er he beld in thrall—
Than they no Greek more bravely died, nor Gaul—
A love that's deathless! but they look to-day
With no reproaches on us when we say,
"Come, let us clasp your hands, we're brothers all,"
Over their graves!

—"The Century."

"Life, we've been long together,
Through peace and through cloudy weather;
Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear.

"Then steal away, give little warning,
Choose thine own time;
Say not good-night, but, in more brighter clime,
Bid me good-bye!"

DR. SCOTT'S Electric Insoles



State Size Required
LADIES OR GENTS.

GIVEN AWAY EVERYBODY KNOWS

Thousands of persons are now writhing in diseases which were started by catching a cold from **Damp or Cold Feet**. "Keep the feet warm and the head cold" is an axiom as old as the hills, and it is as true to-day as it was then.

Always wear our Insoles when using our Electric Plasters. Dr. Scott's Electric Insoles keep the feet at one temperature all the year round (20 cents per pair). They are light and persons wearing them feel a pleasant glow of warmth.

In connection with Dr. Scott's Electric Plasters, Dr. Scott's Electric Insoles will prevent and assist in **CURING** almost every form of Disease, including:

Rheumatism, Neuralgia, Cold Feet, Kidney Complaint, Gout, Catarrh, Heart Disease, Nervous Prostration, General Debility.

and help in the treatment of all forms of diseases resulting from **Over-work, etc.**

If you will send and get that very valuable book entitled, "THE DR. SCOTT'S STORY" you will see it gives an outline of the law of heat which explains the reason why **Dr. Scott's ELECTRIC INSOLES**

keep the feet warm and at one temperature all the year round, or why you can stand **"On Ice all Day and Yet Have Warm FEET."**

They are light and despite the layers of different material needed to produce the effect, persons wearing them cannot distinguish anything but a pleasant glow of warmth.

"Persons whose Feet Perspire will find a ready cure in Dr. Scott's Electric Insoles. Indispensable to sufferers from Gout, Absence of Circulation, and fatigue after walking or exercise.

The CHEAPEST CURE ever OFFERED in the World.

with much pleasure and **GIVE AWAY** Electric confidence we offer to introduce quickly into every neighborhood Dr. Scott's celebrated remedial

ELECTRIC PLASTERS

They are a wonderful discovery, as they combine with Electro-Magnetism the best qualities of porous plasters made.

DR. SCOTT'S ELECTRIC PLASTER

Is a really wonderful remedy Curing Colds, Coughs, Chest Pains, Nervous, Muscular and Neuralgic Pains, Stomach, Kidney and Liver Pains, Dyspepsia, Malarial and other Pains, Rheumatism, Gout and Inflammation in ONE TO THREE MINUTES.

We unhesitatingly guarantee that it will produce most astonishing results, effecting rapid cures where medicine and all other treatments fail.

To quickly introduce Dr. Scott's remarkable Electric Plasters to those families who cannot obtain them at their Drug Store, The Pall Mall Electric Association of London & New York have decided for a short period to **MAKE A PRESENT** of a pair of **500t. Electric Insoles** as you will read below

To Get Dr. Scott's **FREE** ELECTRIC INSOLES

NO RISK! MONEY RETURNED EVERY TIME IF NOT SATISFACTORY

We want everyone to keep our Plasters on hand, as we know the great benefits to be derived from using them, and how very important to have a few in the house, ready for prompt use in an emergency. Hence for 30 days this liberal offer to give away our Electric Insoles. Mention this paper and remit \$1.00 in Draft, Post-office Money Order, Stamps or Currency in Registered Letter payable to **DR. SCOTT, 842 Broadway, New York City.**

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ADVERTISEMENTS.

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FRED EVANS, THE WONDERFUL Slate-Writer! AND AUTOMATIC WRITER! Having returned from Australia, has been instructed by his Guides to develop any mediocrity persons for these convincing pieces of spirit power.

Persons requiring a distance can send for MR. EVANS' Magnetized Developing Slates, with instructions of how to use. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing, to

FRED EVANS, 424 1/2 Haight Street, San Francisco, Cal.

CHOICE FRUIT LANDS FOR SALE!

The Trustees of the Sleeper Trust hereby offer for sale a tract of Choice Fruit Land, located at Mountain View, in Santa Clara county, containing about 137 acres. These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better location for fruit culture, can be found in this State. The property is located in the far-famed Santa Clara valley, only about one hour's time, by rail, from San Francisco, and six miles from the Leland Stanford Jr. University. This property is offered at the low price of \$200 per acre. For particulars, apply at the office of the GOLDEN GATE.

AMOS ADAMS, President of Board of Trust.
J. J. OWEN, Secretary.

The Fauntleroy,

No. 105 Stockton Street, San Francisco, (Formerly known as the Howard Block).

Having been thoroughly refitted throughout, offers a large number of

Elegant, Sunny Rooms, in Suit or Single, Furnished or Unfurnished.

Visitors from the country will find here pleasant, home-like resort.

ADVERTISEMENTS.

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SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, \$1,000,000. In 10,000 Shares of \$100 each.

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Stands aloof from the old and new schools of practice, by adopting an original system of treatment which is so successful for the diseases treated, that it has brought him business not only from all parts of this country but from foreign shores.

The Doctor treats all those peculiar diseases of young and middle aged men such as Spermatichia, Impotency, Varicocele, Wasting away of the Private Parts, etc., resulting from indiscretion and ignorance of youth.

Those who are ailing should send for his book—"Private Counsel," setting forth an External Application—A Positive Cure. The book is worth many times its cost and should be read by the Young for instruction, and the Afflicted for relief.

Dr. Fellows stands foremost in his profession, and the confidence his patients place in him as well as in private communications strictly confidential.

Plain envelopes sent. The book sent sealed. Address: Dr. R. P. Fellows, Vineland, N. J.

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Choice Residence For Sale

House and lot in Mountain View. The house is two stories, nearly new, hard-finished, and contains nine rooms. The lot is 125x193 feet, is planted to choice fruit trees and flowers. Contains also, barn, chicken house, etc. Price, \$2,500.

For particulars apply at GOLDEN GATE office. Also three choice village lots adjacent thereto.

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What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market Streets, when the very best work can be obtained at this Gallery for half the price.

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Physicians may continue to experiment till the end of time with drugs and nauseous animal and mineral compounds, seeking to find the "Elixir of Life," but the cold fact remains that more people die under the prevailing methods of treatment than recover, and it is an open question with many persons, whether the world at large would not be better off if there were not an ounce of drugs to be found in it. The only force or substance ever discovered that bears a close resemblance to life, or the living principle in man, is ELECTRICITY, and experiments have demonstrated beyond a reasonable doubt that this wonderful agent is the only thing that will supply a life to a debilitated, "broken-down" man or woman. Unlike medicine, it goes directly to the seat of disease in all cases, and, when a suitable instrument for its application is employed, never does the slightest injury, even in the most delicate constitution. It is, in fact, the only reliable "Elixir of Life" known to science to-day, and thousands of men and women who previously to its use were weak, nervous and nearly "drugged to death," have now the most convincing proof of its value as a restorative and life-renewer.

For a 2-cent stamp we will send by mail (sealed) our free illustrated Pamphlet No. 2, describing "Dr. Pierce's Galvanic Chain Belt," the most perfect electrical body-battery ever invented.

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For Cold Feet, Chilblains, etc., use the above. Send size of shoe worn. Price (by mail) \$1.00 per pair.